

FOLK-TALES
OF . . .
HINDÜSTAN

SHAIKH CHILLI



The *Peviz* dance round the dead body of the King of Persia.

FOLK-TALES OF HINDUSTAN

BY
SHAikh CHILLI



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To
The Hon'ble
Sir James Scorgie Meston, K. C. S. I.
The Enlightened and Sympathetic
Ruler of the Provinces
where these stories are listened to
by young and old alike
This Book
is respectfully dedicated
with permission
by
his most obedient servant,
The Author.

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PREFACE

These stories originally appeared in their present form in the *Modern Review* with the introduction printed in this book. They are given as narrated by village folk, with slight omissions and alterations to suit the needs of juvenile readers.

Their wide appreciation is the reason why they are now presented to the public in the form of a book. That they appeal even to the taste of foreign readers is clear from the following remarks, which appeared in the *Review of Reviews* for October, 1907 :—

"*The Modern Review* contains, month by month, stories of a type that recall the delightful romances of the 'Arabian Nights.' In the September Number Shaikh Chilli tells the story of Prince Mahbub which vies with the stories of Princess Sheherzadi.

INTRODUCTION



[Folklore is a comparatively new science. What is now considered as its working definition is that given by Mr. Gomme. His definition of the science is—"the science which treats of the survivals of archaic beliefs and customs in modern ages." His divisions of the materials on which this science is based are: (1) *Traditional Narratives*: (a) Folk-tales, (b) Hero-tales, (c) Ballads and Songs, (d) Place Legends; (2) *Traditional Customs*: (a) Local Customs, (b) Festival Customs, (c) Ceremonial Customs, (d) Games; (3) *Superstitions and Beliefs*: (a) Witchcraft, (b) Astrology, (c) Superstitious Practices and Fancies; (4) *Folkspeech*: (a) Popular Sayings, (b) Popular Nomenclature, (c) Proverbs, (d) Jingle Rhymes, Riddles, &c.

The task of the folklorist is to construct the philosophy of primitive man from his still surviving relics. It was not till after the beginning of the Nineteenth Century that the value of folklore for the elucidation of the social history of mankind became apparent to thinkers, and its systematic study seriously began. The brothers Grimm in Germany were the first to study folk-tales scientifically. It has since been found that the history of a story is often more interesting and more instructive than the history of a campaign. The literature of folklore has already attained vast proportions. The library of folklore and folk-tales actually extends to thousands of volumes. In Europe

and America there are many Folklore Societies and many journals devoted to the science. So we may perhaps have folklore studies here in France that a few years ago of its students was held at Paris during the great Exposition of 1889. However possible it is for a folk tale may at first appear it is really a fit subject for scientific investigation and capable of yielding scientific results. We in India, however, have left even the collection of folk-tales to be done by foreigners for the most part, considering these stories to be unworthy the attention of so metaphysical a race as ourselves. But we must, if we want to survive, take our place by the side of the progressive races of the world in all departments of scientific study and research. The writer of the FOLK TALES OF HINDUSTAN is simply contributing materials for the folklorist. Their study must be left to other hands.

There may be others who may undertake the task of accumulating similar materials in different parts of India. These would be collectors of folk-tales may take the Grimm's method of writing as their canon. Our first aim in collecting these stories has been exactness and truth. We have added nothing of our own, have embellished no incident or feature of the story, but have given its substance just as we ourselves received it. It will of course be understood that the mode of telling and carrying out of particular details is principally due to us, but we have striven to retain everything that we knew to be characteristic, that in this respect also we might leave the collection the many-sidedness of nature.

The Grimm's fairy-tales had a startling similarity in the

substance of these stories, and it only remained for later workers to discover the same identities when the comparison was extended far beyond the range of Arvan affinities. It was found that certain incidents, plots, and characteristics occurred everywhere--as the ill-treatment of the youngest son or daughter, who is eventually successful, and is often the heir; the substitution of a false bride for the true; the abduction of a bride by a youthful hero, and the pursuit by her giant (or supernatural) father, who is outwitted by cunning; a supernatural husband or wife, who is for some cause obliged to abandon a human mate; forbidden chambers, and the disasters that follow from their being opened; descents into the world of gloom, and the danger of eating there; husband and wife forbidden to see each other or name each other's names; the souls of the dead entering animal forms; and the interchange of kindly offices, as if on equal terms, between men and beasts. ' Ed., M, R]

FOLK-TALES OF HINDUSTAN

THE STORY OF THE GREATER FOOL

Two friends were passing through a street when an old woman saluted them both with a *salaam*. The friends began to quarrel as to whom the woman had *salaamed*, and when they could not come to any settlement of the dispute, they resolved to refer the matter to the old woman. So they ran quickly after her crying "O Mamma Mamma, wait a moment and resolve our doubt." The woman stopped and asked what the matter was. The friends said,

"Mamma, whom do you salute?" The old woman replied "I saluted the greater fool of you two." Then each began to claim superiority over the other in folly and stupidity. The woman said "I cannot decide such a delicate question on your mere assertions. Let me hear your histories and then I will give my award."

One of the friends then related his story in the following words:—

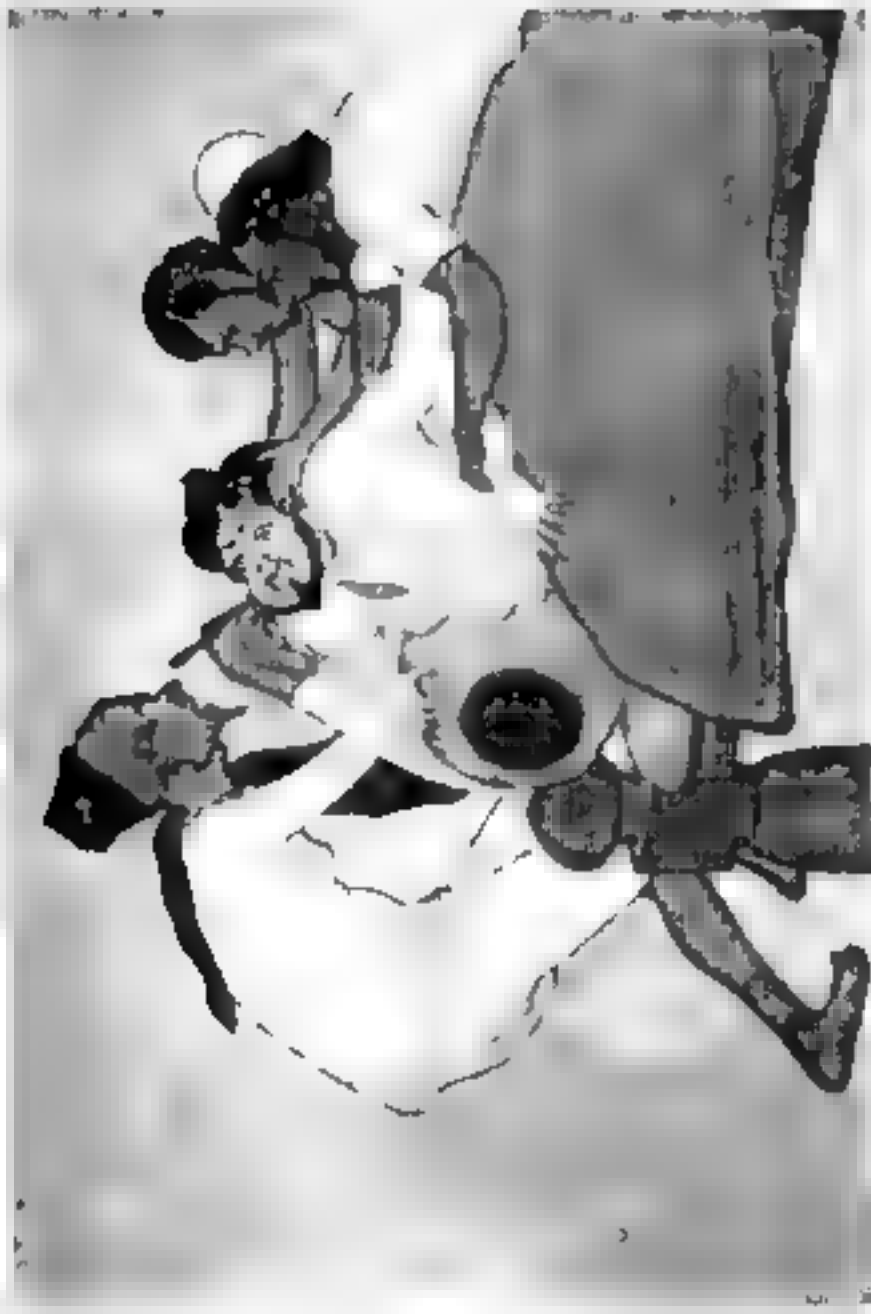
Once upon a time in a hot summer day I was taking a walk in a garden. When oppressed with heat, I laid myself down to sleep by the brink of a well. I was soon lost in deep sleep and when I awoke I found that my turban had fallen into the well and that my shoes had been taken away by some dog or thief. I was very much troubled what to do and knew not how to return home. However mustering courage, I ran home barefooted and bareheaded but cover-

ing the head with my hands. My maid servant seeing me running home as in the night ran weeping to her mistress and informed her. O Begum, some great misfortune has befallen us as Man is running here or he is dead striking his bare head. As soon as the news of my coming reached the family they set a good wash and lamentation. When I reached home I was all weeping and tearing their hair. I do not know that I was the cause of all this grief. I naturally thought that some great calamity must have befallen our family, as I saw about my neighbours and I was amongst them and wept very bitterly. Our cries brought in the neighbours who came out of sympathy joined in the chorus. After an hour or so of weeping the neighbours asked me, 'Friend, who is dead?' I said, 'I do not know, ask my father.' Then this my servant said, 'Hush! but we wept because we saw you run home in a distracted fashion.' When I told my story of 'reveling out that I was the greatest mourner.

The other friend then told his story thus:

I was invited by my father-in-law a few days after my marriage to a feast. My friends asked me, 'An eating-Beware how you behave yourself there. It is not good breeding for a son-in-law to eat or drink much or to show that he is hungry. Be he circumvented in your diet.' I promised to do as they advised. When I reached the house of my father-in-law I found great preparations had been made to receive me. Tables nicely covered were placed before me and my mouth watered to taste those delicacies. But true to my promise I did not eat a single mouthful and when my mother-in-law pressed me to eat I excused myself.

Figure 1.



I have got stomachache and indigestion, no food's
 excused me. Thus I fasted all the day, but when it was
 midnight my hunger was so great that I could have
 gnawed my own bones to satisfy it. So I groped my way
 to the kitchen, where I found some anything or other
 eat. I searched here and there but without success till I
 found some eggs in a corner. I took as many as I could
 comprehend and ran to my room for sleeping room. But un-
 fortunately in my haste I locked myself with a key out of
 the door of my bedroom. The servant called the mistress

she had seen me, and my room to see what was the matter. I
 quickly entered the room and laid myself on the bed but
 found it useless to do with the eggs. So when I felt weaker and
 tired I thrust them all into my mouth and before me it
 was as if I was eating a stone and I was almost choked
 to death. When they came into my room they found me
 in this state for two or three days. What was the matter
 I did not reply but kept my mouth more tightly closed
 to my bed. Squashing & bursting them the eggs were
 having that I neither spoke nor answered their questions in any
 other way but in a dumb show and then began to cry
 weeping. I was in a state of starvation. Now I was
 in such a state of distress and hunger. Now for a
 hundred years. A physician was at last called in and he
 was saying for about an hour or two, saying with much emotion
 to me that I was suffering from a most dangerous form
 of indigestion. I was much obliged to him for his advice
 but he insisted that I must be put to bed to rest me. So
 taking a sharp knife he cut a hole in the wall of my
 cheek, cutting one of the eggs within and out came one

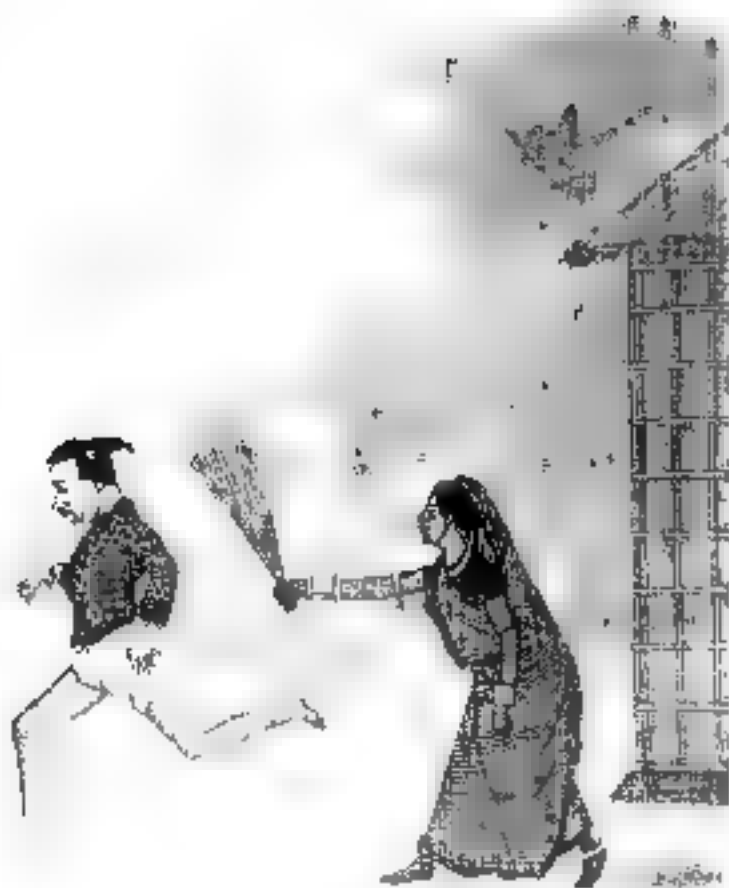
white and the yolk of it through the hole. The physician most triumphantly said, 'Behold what an amount of putrid matter was in it.' Then he made an incision in the other cheek and the knife this time broke two eggs, and more yolk and albumen came out this time and the physician again cried out. "Behold the pus. I was well nigh out of my senses with pain and anger and spitting out the eggs, cried with great indignation. Foolish Doctor it is no *pus* or putrid matter which you have extracted but the white and yellow of eggs. Are you not the greatest of fools in confounding the two?' I hoped by this timely retort to crush the doctor for ever for he was a pig-headed, self-opinioned old rascal and gave very bitter pills to his patients and killed more than he cured. But what was my horror when the table was turned on me, and all began to laugh and say, "You are the greater fool of the two."

When the old woman heard these stories, she was also of the same opinion, saying, "Your friend is a great fool, but I congratulate you on being a greater. I saluted you."

THE STORY OF THE SKEW AND THE SHADE

On a night long ago there lived a ghost a Brahman who had committed suicide in a fit of religious fanaticism. Near the tree there lived a family of Brahmins who were spectators upon the persecution of the ghost. The ancient ghost belonged to the family and always took great care to show his kindness to the family in diverse, potent ways, such as throwing stones, bones, rubbish every night and day making hideous noises, and torturing the members by frightful apparitions. For each lost wife and patrimony the family soon dropped away and nothing flourished with them and one by one all of them died and joined the ghost leaving none to offer them water and food except a half-caste who was a mere spectator. The ghost thought it beneath his dignity to resign. But though he was an old man, his marriage had never come to him as the Brahmins said and on all the neighbours he had anchored to himself about the marriage of the ghost. After the death of the other Brahmins they agreed that the ghost should be married otherwise it would be a standing reproach to the whole community and I agree to the neighbourhood saying that he should be married to the daughter of a neighbour a girl who had reached the most extraordinary age of fourteen years without being married for she was a great scholar and never would marry him. He after all married he was for the Pandhary had ruled it and the Brahmins declare that a man without a spouse is but the head of himself, and a house without

a wife is a *masam* (a place of execution). Though the neighbours had done their duty very conscientiously by bringing about the marriage, they very wisely left them to their resources to manage for their livelihood. The poor fellow could not get his bread by begging and could hardly support himself, and a wife was now to him an additional burden. The first thing which the shrew did when she came to his house was to give him a slap on his ear and order him out of the house to seek for a livelihood. The poor fellow went out and begged, but did not find all the day, but no one would now give him even his usual dose of alms, for the people were enraged with him, as he had not given the *Hiradars* the customary marriage feast. He went through the town all the day and returned in the evening weary and disappointed. No sooner did the shrew see him, than she called out, 'Hast thou returned in a bag or gourd or Highmans? What want thou doing so long and what hast thou brought for me?' With this she rushed upon him, scratched him and when she found that he had brought nothing, her rage knew no bounds. She tore away his turban, and taking it up threw it on the banyan tree, and then taking an old rotten broomstick thrashed him soundly till he rushed out of the house howling with rage and pain. But the anger of the vixen was not yet pacified, so with the stick in her hand she rushed towards the banyan tree and began to strike it furiously, directing her blows towards the turban, which was out of her reach. The shower of blows was accompanied by the more formidable volley of abuses frightened even the



"Thrashed him soundly: he rushed out of the house howling"

ancient ghost and he also took to his heels, leaving the tree on which he had dwelt for so many centuries.

In the meantime the shrew had also run out of the city and had resolved not to return to his home so long as the shrew was alive. Now as he was wandering on, and melancholy he was assailed by the ghost, who was rushing in a whirlwind as I was also running away from the tyranny of the shrew. "Many make our men hold fast of us all," said the great spirit who had no king deemed to cast his eyes upon the wretch, now accosted him spontaneously.

"Kam! Kam! brother dost thou not recognise me? I am the ghost who was your neighbor in song. I too am a victim of that shrew, your wife, and so henceforth will look upon you as my brother, as we will seek out our fortune together. Promise that you will never return to her." The wretch was but too glad to get this timely help, and gave the required promise most willingly.

Thus they went on and on, till they reached a large city. Before entering it, the ghost said to the shrew - "Brother, hear what I tell you and you know my master's work for you is made. In this city there are two very beautiful girls, the daughter of the viceroy and the daughter of the Sultan. I will go and poison the daughter of the viceroy and her father will employ every sort of remedy without effect. You must go and walk daily through the streets in the garb of a holy *faqir*, and when the viceroy will come to you and ask you to cure his daughter, make any terms you think proper for your trouble. As soon as I shall hear you I will leave her. Then I will go and attack the daughter of the Sultan, but mind you never go there

for I love her and I will never leave her. If you venture to go there I will break your neck." Saying this the ghost vanished, and the idiot entered the city alone and put up in an obscure lodging house.

The next day the city was deeply agitated with the news that the beautiful daughter of the vazier was dangerously ill. Surgeons and physicians, *halims* and *bahis*, saw her and pronounced her cure hopeless. The poor father was distracted with grief at the idea of losing his only child, and he offered half his wealth to anybody who would cure her. The idiot in the meantime having been smeared himself well with ashes and mud began to parade through the streets, occasionally crying out in strange wild tones — *Bhum Bhum, Bho Bho Bhola Nath*. The people seeing him in this state and struck by his speech and demeanour took him to be a very holy saint and reported him to the vazier. At once the latter came with all his train and prostrating himself before the idiot entreated him to cure his daughter. The idiot after much show of reluctance was prevailed upon to go to the house of the vazier. The girl was brought before him with her hair dishevelled and glaring eyes, and howling and cursing and tearing her clothes. When he saw her he cried out in a commanding tone

Bhut, pret, pisach, dana,
(bhoo mantar sah makti ana,
Maar maar, shib ka kaha " etc
 Sprite and ghost, goblin and fay,
 Hear the charm and fly away
 Obey obey thus Shiva doth say "

I must not utter it in public, but must whisper it into your ears." Saying this, he approached the princess and said in a very low whisper "Alas' brother *bhur*, my protector, guardian and master, under the shadow of whose arms, generations after generations of my family had flourished and thrived, and through whose kindness and affection I have risen to this affluence, alas, alas, we must leave this city soon, for SHE has come. the dreaded shrew, even now she is coming towards the palace and will be here in a few minutes." And after this the idiot made a great show of weeping. No sooner did the ghost hear this than he screamed out, "I go, I go. SHE has come even here, I go, I go. Break open the doors, pull down the walls. SHE has come, I go, I go." And there was great shaking of the doors and falling of walls and the ghost departed in a hurry far far away and for ever. The idiot was after this made the son-in-law of the Sultan and succeeded to the kingdom on the death of the latter.

THE STORY OF THE CAT AND THE BASIL

[illegible]

about the story only he knew, and must say it true or even fictitious. He who does so must pay to the other a thousand rupees. "You may say the same." Let me begin my tale," he added, and proceeded thus:

"You know my great grandfather was the greatest man among the Jats, and was exceedingly rich."

"True O Shahjee, true," said the Jat.

"Now this great ancestor of mine was equipped forty soldiers, and he trafficked there in rich jewels and precious stones."

"True O Shahjee, true," said the Jat.

"We were not in England long enough to amass a large fortune; he returned home bringing with him many treasures from that country. Among them there was a speaking statue of pure gold, of such cunning workmanship that it could answer all questions put to it."

"True O Shahjee, true," said the Jat.

"When my ancestor returned home he must come to have their fortune told by that wonderful statue and went away satisfied with its replies. One day my great grandfather came to my ancestor to ask some questions of the speaking statue. He asked, 'What caste is man the worst of all?' The statue replied, 'The Bania.' He next asked, 'What caste is the most foolish on earth?' The reply was, 'The Jat.' The last question your great grandfather asked was, 'Who will be the greatest warrior in my time?' The statue replied, 'Chowdhri Labri Singh.' (That was the name of our hero.)

"True, O Shahjee, true," said the Jat, though the covert hit of the Bania went to his heart, and he inwardly vowed

True, O Shahier, true," said the Jat.

So then in great distress my father fell on his knees and made the signs of distress. On being thus irritated the king said: "Most noble Shahier, you are the greatest man I have seen. I will do you a great service. Saying this the mosquito opened its mouth, and my father saw within it a large golden shining pearl with many windows raised, golden and flat, and the walls as the most beautiful human figure he had ever seen. On the door of the palace he saw a peasant about to attack the princess. My father, who was famous for his skill in surgery, at once jumped into the mouth of the mosquito and entered its stomach. It was all dark and he found himself grasping in the belly of the insect."

True, O Shahier, true," said the Jat.

After some time the darkness ceased, and my father again saw the palace, the princess, and the peasant. My father, being a very courageous man, fell upon the peasant who was no stronger than my father. They fought for a year in the stomach of the mosquito, after which period your father acknowledged himself vanquished and gave up all claims to the princess. So my father married the princess and lived in that palace, and I was born there. Your father remained in the stomach of my father as door-keeper and used to sit the whole day and night at the door keeping watch. When I was fifteen years old, a heavy rain of burning water fell upon the palace, which melting away threw us into a burning sea. After much trouble we reached the shore, and we four ran, my father, your father, the princess and myself, jumped at once from the sea upon



They fought for a year over the stomachs of the mosquitoes."

the shore. While we had dinner in a hut here and the women were cooking for us, a man came. After some minutes when she had been asked that we were from the United States she said, 'I am very sorry for my health. What business had you to enter that part of fishing water in which I was catching my fish and trapping the trout.' We all apologized to her and said, 'We were on that part of the fishing water for it is fifteen years since we have been using in a water which is so rich in trout.' Ah, I remember and the clock just fifteen minutes ago I saw a mosquito which was on my arm. Here is the wound which the witch inflicted. I fear you must have been stung in a very bad place for it is extraordinary pain. I squeezed out the poison and saw a black jumping spider with a mustache and an antenna happened to fall into the boiling water and I never imagined that you were in it. Very late and here this seems to be the most satisfactory explanation of how we arrived at the net. Our fifteen years must have been only fifteen minutes. In fact I was not fifteen minutes though in nature and strength I was like a boy of fifteen years. We found to our surprise that we had been in the water only fifteen minutes in the bay in the night though in that short space of time I was born and grew strong and healthy and the fish which I caught might be fifteen years. Though I look like a man of age and twenty or thereabouts I am in reality a child of ten years my extraordinary growth being the result of my fifteen minutes' existence in the burning belly of the mosquito.

'True O 'Shahje true' said the Jat

When we came out we found that we had come to another country that in fact we were not in a *raj*. So my father who was Prime Minister left me to look after the *shah-keering* and I to be near him. The princess we met there died the other day as you know. This is my story.

'True O Shahjee true' said the Jai.

Your story is very true. My story though not less true is, I fear not so wonderful. But it is perfectly true, yes every word of it. Now hear it with attention.

My great grandfather was the most well-to-do Jai in the whole village. His distinguished *ajja rana*, his demeanour and profound wisdom extended far & wide and who came in contact with him. He was universally respected in the community and being the headman of the village his voice was ever raised in defence of the weak. In the *Chowpal* and village meetings the *shereet* seat was always given to him and the *hooka* invariably best offered to him. He was loved by all for his many good qualities. Whenever any poor fellow was in distress he would help him by every means in his power. He would gladly lend him seed to others to plough their fields. He would send his own men to reap the harvest for others when they were short of hands. And everybody was welcome to a share in the produce of his fields and *chury*. He settled all the disputes of the community and there was none who questioned his authority. In fact his *man-wat* had greater force than the edicts of the Emperor or the decrees of the *Kan*. He was a terror to the wicked for, owing of great physical strength greater than that of Rustam or



Bhum Sen, none dared incur his displeasure by any transgression of the human or divine law.

True, it is how true, said the Bahia.

Well, once upon a time there was a great famine in my village. No rice in the land, the rivers and wells dried up, and the trees withered away. The cattle starved for want of fodder, and dogs and cats died on all sides in thousands. When my great grandfather saw that the stores of the last year were exhausted, and the people weak with hunger, the many steps were not taken to remedy the evil, he called together all the Jats and addressed them thus:—He, the ruler of the great Indra has become angry with us, if he would not have withheld rain, I see clearly that we must adopt some hunger-dimensions be not taken to meet the emergency. I will, however, try to supply you with food during the entire season to come. I only want that you should all give up all fields for one or six months, that you may make them fruitful. Agreed, cried unanimously all the Jats. Well then, my great ancestor at once gifted up his lands, and one strong man took for the whole village of a thousand a ghata of land and placed it on his head.

True, it is how true, said the Bahia, smiling in wrath at the tissue of the posturing nonsense.

Well then, my names in carrying the whole village on a wheel went round round and round. Moreover, it rained there, it went with the whole village on his head, and he collected the rain water on the fields, and in the new year there was. Having this watered the fields he took the rain to plough in the land and sow the seed. Thus for the six

months my great-grandfather went from one country to another after the clouds and the rains and accumulated all the rainfall of the season in his vi-ay. In the meantime his Jats ploughed and sowed and the crops had never been so splendid. The Jats at all the vi-ays sowing so continuously watered these up to such a height that they touched the sky.

"True O Chhow Jari true," said the Hanna.

When my ancestor had sown, he led his four round the world with the vi-ay and took his Jats upon his head. He turned to his country and placed the vi-ay where it had formerly stood. My great-grandfather reaped a plentiful harvest that year, and the whole village now belonged to him. The growth of the rice and the wheat was prodigious. Every grain of corn was as big as our hand.

"True O Chhow Jari true," said the Hanna.

"Well, when all the grain was collected, the produce proved so abundant that there was not room enough to store it. People from all parts of the country and from distant lands bearing it off our wonderful harvest, came to purchase the grain and great was the profit which my ancestor made by the sales. Thousands and tens of thousands of rapiers I my ancestor distribute among the needy. To many he gave a corn gear from those who could well afford to pay he took but a fair price."

By the time the story of the Jat had reached the point they entered the town, and the Jat went on with his tale as follows —

"At that time your great-grandfather was a very poor

man and my ancestor out of job, employed him as a menial servant so we could get the grain to the customers.

True O Chhowan true said the Bania.

Your ancestor was employed by my and my son in weighing the grain and I was very anxious to see that no mistake was made. I must have been very busy up to this weight of grain he said. For would he otherwise put the things from my ancestor.

True O Chhowan true said the Bania.

At this time they had entered the shop of Mahan, a money lender of whom the Jat was indebted. They found the banker with a post and the traveller sitting on it. 'Ram Ram' sat down on the floor. But the Jat with out speaking to the banker went on with his history. 'Well Shubha when my great grandfather had sold off all the harvest your great grandfather's occupation being gone he was managed. He then being going away made a loan of my ancestor of one hundred rupees, which the latter generation gave.

True O Chhowan true said the Bania.

'I am glad said the Jat, except my name O the banker might now hear. Your ancestor do not repay that debt.'

True O Chhowan true said the Bania.

'Neither did your grandfather nor your father pay off that debt nor have you paid it up to this time.'

True O Chhowan true said the Bania.

'Now that sum of one hundred rupees with interest and compound interest at the usual rate makes up exactly one thousand rupees which sum you owe me' said the Jat.

True O Chhowan true said the Bania.

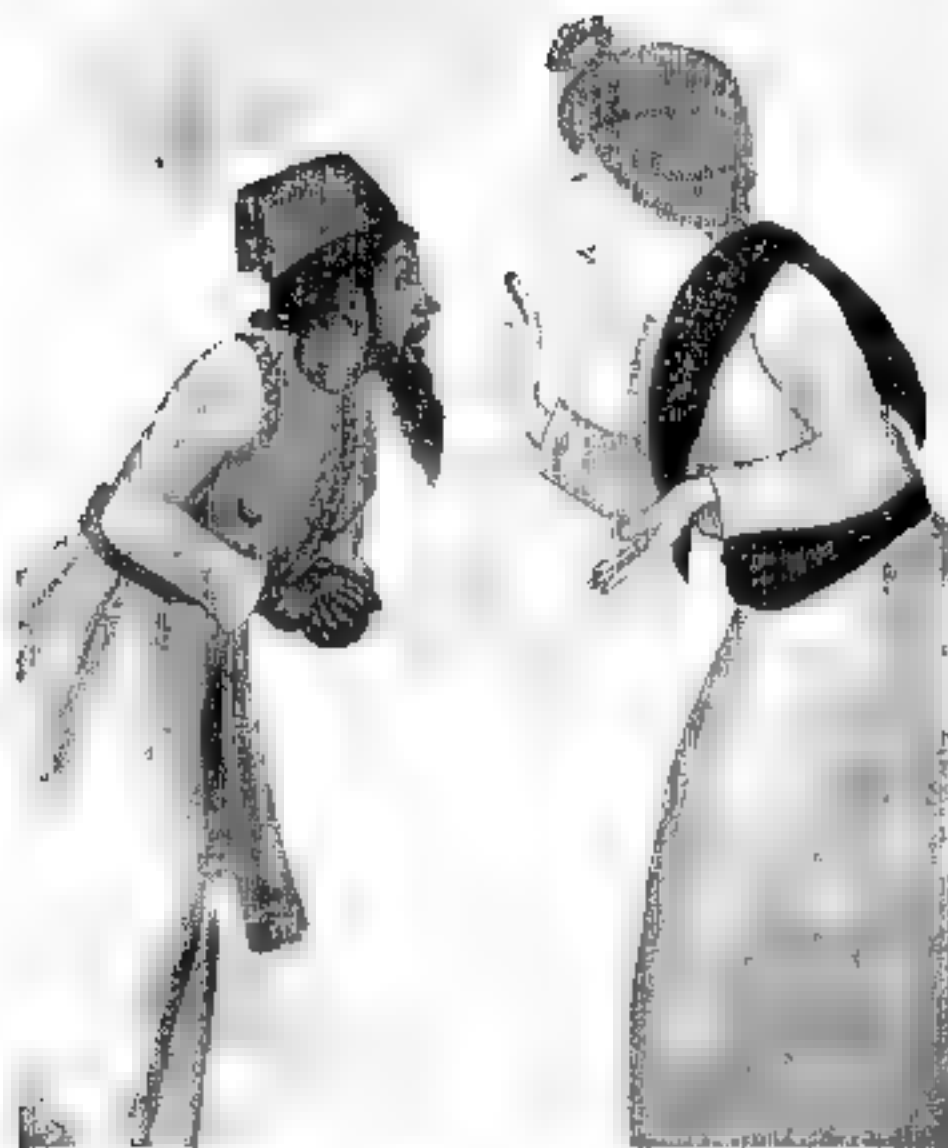
" So, as you have admitted the debt before my Maanjan I request you to pay the amount to him so that I may have my lands released "

This came like a thunder-bolt on the Bania. He had admitted the debt before a third party. He was between the two horns of a dilemma. If he said that it was merely a story and altogether false, he must pay according to the terms of their bet. If he said it was true, he must pay the sum according to his own admission. So *volens volens*, he paid up the heavy forfeit and rued his folly for the remainder of his life.

THE STORY OF JAMES M. SMITH

In the Nagari was a flourishing town in the province of Anuradhapura, the land of the Aryans. The people of that place were very learned and were reputed for their extraordinary wisdom. There was not a child among them who did not know all about the earth and the movements of the stars and other heavenly bodies. Sectants, gnomes and astronomers were the pastimes of their youths. The men were very fond of the study of law and metaphysical disputation. No stranger ever visited the town without being welcomed as a guest. When Mary were seen to enter it, however trifling. A rumour had of long been current among the people of that town that the inhabitants of Jinal Nagari were sorcerers and kept a wary travel a hundred yojanas to guard sheep or other lower animals. Therefore there was no truth in this and the rumour and its origin in the great learning of the people. In fact the inhabitants, though very argumentative and contentious, were but ordinary simple creatures who were too much engrossed in the practical exercises of life. Their terrible reports had kept them isolated and they were not very conversant with other people.

Thus a reluctant entrepreneur made some purchases. He went to the main square which was the place where every sort of commodity was sold. When he reached there he saw a person crying aloud. Three thousand rupees for three good savings. His name is Hashim Khan.



"His minute action rather betrayed his inward feelings."

[illegible]

When he got home he found that his friend
Kendall was waiting for him and very glad was the
meeting. He told him that he had been to the
hospital and that the doctor was very kind and
had told him that the child was just dead.
He said that he was very sorry and that
he was very glad to hear that the child was
just dead. He said that he was very sorry
and that he was very glad to hear that the
child was just dead. He said that he was
very sorry and that he was very glad to
hear that the child was just dead.

merchant who had as strong a faith in his seeds as in his senses, replied sharply. "What do you think that I have exchanged with my friend?" The friend replied calmly.

"I do not doubt your veracity, but your seeds are so very extraordinary. I cannot bring myself to believe in the existence of such things. Well, if your seeds do grow before my eyes, I promise to give you anything from my house in which you may place your hand and lay hold. I but if you do not succeed, promise that you will give that on which I may first place my hand in your house."

Agreed, cried Kam Ali, and rushed into the house and said, "Cook, give me the seeds which I brought from Jugal Nagari to show its wonderful virtues to my friend Kam Ishaq." The cook gave him the seeds, and he came out with them and sowed them with a sign of his friend. What was his surprise and terror when he saw that not a thing grew out of them. He then took them out of the ground and carefully examined them, and muttered aside, —

"Curse be thou treacherous man, thou hast hoarded these seeds. True are the words of Hushiar Khan, when he said, 'Trust no cook.' Then addressing his friend Kam Ishaq, he said, "Look here, friend, these seeds are hoarded. I have lost my bet, but it is through no fault of mine. Was you waive your claim?" Then the friend tauntingly replied — "Ah, I knew that it would come to this. How can there be such seeds? Now I am not to be so easily deceived. Come now, fulfil your promise." — He handed him over to justice, do not prattle with me. Then poor Kam Ali's eyes were opened, and he found that it was all a conspiracy of his friend and his cook, who

were both false and dishonest. He then implored for fifteen days in great distress, but he would not get a grant. Kam-tai was at first a little grudging, but at last after much entreaty and wavering granted the request.

Kam-tai at once went into a place and began to pray saying: "Lord I trusted to a clerk, and I found him false. I trusted to a friend, and I found him dishonest. I now trust in Thee, O God, to help Thy slave. He prayed there for seven days and seven nights, when he heard a voice which said: "Go to Janjal Nagari and search out Hsueh or Kuan, he will help thee out of thy difficulty." He at once set out for that city on a horse upon which he placed his bag of money and precious stones, and reached that city when it was about noon. When he saw the walls of the town, he jumped down from his horse and began to walk through the crowded streets, leading the animal by the rein.

As he was passing through a street a butcher met him, who laying his hands on the animal asked: "Traveler, what price will you take for this?" Kam-tai, naturally thinking that the butcher had asked the price of the horse, said: "I send I will sell it for four hundred taels."

Now this was an exorbitant price for the horse which was but a sorry hack, but what was his surprise when the butcher counted him the sum demanded. As taking hold of the rein began to lead it homeward Kam-tai cried out: "Stop, butcher stop, let me take away my bag of gold and precious stones which are hanging in the saddle of the horse." On this the butcher replied:

"Friend, what do you say? In your stead use the whole

for four hundred rupees? Did you then make any exceptions in favour of your bag or sack or rein or stirrup? Am I not justified in taking the animal with everything on it?" said he appealing to the passers-by. And they all decided in favour of the butcher, and he set away the animal and the bag in triumph.

Kam Ali went forward, very much grieving in his mind at being thus suddenly reduced to poverty in such a strange and unexpected way. Complaining again at his stars and the villainy in which he started from home, he began to search out the house of Hashim Khan. In a street he saw some boys playing. So going up to them he asked the way to Hashim Khan's house. The boys said: "What will you give us for showing you the house?" "Why I will give you the largest lump of sweetmeats that you ever had," said Kam Ali. The boys then sat down on the ground, one little archer took out a sextant, another a compass, and the third one a map of the world. Then observing the position of the sun and the direction of the winds, they made necessary calculations in which the wind-sines and cosines, latitudes and longitudes helped them upon his arm, and confounded him more and more. After an hour the boys exclaimed: "We have found it we have found it." Then they conducted the merchant to the house of Hashim, cheering and hurrahing all the way. We need not say that the merchant was greatly impressed with the learning and intelligence of these little fellows, but the fact was the boys already knew the house of Hashim Khan, in fact they were his sons and nephews, and they must know of learning only to impose upon the stranger. When he reached



the house the boys demanded their reward and the merchant purchasing a *rupee's* worth of sweetmeats, presented it to them. The boys would not take it but said — 'Sir you promised to give us the *largest lumps*. We will have nothing but the *largest lumps*. The merchant then divided the quantity, but still they were not satisfied. He then rose higher to give them fifty *rupees* worth of sweetmeats, but still they cried out — 'We will take nothing but the *largest lumps*. We will take nothing but the *largest lumps*. Give us the *largest lumps*. We won't take *seers*, *maunds*, or *tons* but the *largest lumps*. The poor fellow was embarrassed by the obstinacy of the boys and the absurdity of their demand which was however true according to the letter of his promise though not its spirit.

In the meantime when the boys were wrangling about the *largest lumps* Hushar Khan came there and recognising the merchant cordially welcomed him to his house. Then learning the cause of the dispute he turned towards the boys and said — 'Wait little gentlemen, for a moment and I will settle matters.' He then brought a *rupee's* worth of sweetmeats, and divided it into as many unequal shares as there were boys, and placing the whole before them, said — 'Boys what do you call these separate heaps of sweetmeats?' All answered — 'Why everybody knows it, they are called *lumps*.' Well then, said Hushar Khan, calling out the firmest of them, 'Take out the largest of these.' Now you have got the largest lump, have you not? Yes, said the boy. Then calling out another he told him to take up the largest of the remain-

ing him so, and when he had picked up what appeared to him the largest, he said - 'Now have you not got the largest lump?' 'Yes, Sir, a second time, Sir, I have - I got the largest.' Similarly every one of the other boys picked up in the remainder an ass's ear, and declared that he had got the largest lump. When they had taken up every one his share, Hushar Khan asked them in the following words - 'Friends, as now all of you have got the largest lump, I hope you are not shy! Now go to school. The boys can't stand every one congratulating him on his having got the largest lump, and were never afterwards disturbed at their boys and to make in refusing fifty rupees and contenting themselves with five paise worth of the gold till they got a sound caning from their teacher for their folly.

Then Hushar Khan asked Kam-Aqi what business had brought him so far, and learning the whole story, said - 'Friend, do not be cast down, we will soon manage it all, rest now for the night. When it was morn, Hushar went out to the shop of the butcher and asked - 'Friend, what will you take for all the *surres* (meaning heads of the slaughtered animals, as well as human heads) that you have got?' The butcher who had at that time a hundred heads in his stock, asked a hundred rupees for them all. Hushar Khan paid him the money, and asked him to bring them out. Then the butcher brought all the *surres* which he had and gave them to him, and taking up the money was going away, when Hushar exclaimed - 'Tarry friend, do not play me false. Have you given me all the heads in your house?' 'I see some sheep and cattle tied up in that shed. Bring their

heads to us. The butcher seems to have slaughtered them too and gave the heads to him. But Hushiar Khan was not yet satisfied and said — I send I send just now some one peep out of that window. I think she is your daughter and I heard an idiot saying as you have got another head and I doubt not that you have got a wife too. So bring the heads of these three also for you have now heads and a wife have been and some. The butcher found himself in a fix and being in his knees asked his master and mistress. Hushiar Khan then thundered out — Kham! you deserve no consideration. But I am in for this time go bring out the horse which you took from me three days ago together with the bag of gold and various stones and a thousand rubles as hire for your misconduct. The butcher complied and congratulated himself in his escape.

Hushiar Khan then came home and returning his report to the merchant said — I send taxes here for three days after which we will go to your city and see what can be done. But beware how you conduct yourself in this place. I see though the women are not the workers they have been recruited to do by the men, yet they are a headstrong lot sitting back of things. Beware of them. Kham! I command you to do what I say.

The next day the merchant had an occasion to buy a pair of shoes as his old one was no longer fit to be worn. He went to a shoe maker and said — Buy give me a pair of shoes. We shall not have to haggle about the price. I will make you happy (musha tumah khush kar dunga) meaning of course that he would pay a fair and reasonable price. The shoemaker showed many samples, and the

merchant selected the one that best fitted him and offered to pay a sum of five rupees which was the ordinary price of such things in his country. But the shoemaker refused even to touch the money and the merchant went on offering rupees after rupees till he had paid about fifty rupees. But the shoemaker would not agree but went on saying: "See you promise to make me happy and I ask nothing but to be made happy. I will not ask for anything else, you were not to give me so much. I ask nothing but to be made happy." The merchant saw that here was another dilemma and thought of consulting his friend Hushnar and so, therefore, said: "I am I, wait till to-morrow, let me consult my friend and I will be home to-morrow." So returning home Kam Aql related his adventure to Hushnar, and asked him what to do. That he said: "Ah! Kam Aql here is another sign of the weakness of our people. If they are anything they are true to their words and know the value of words. When will you learn to speak simply and rationally? When will you have off all your metaphors and what do you call those redundancies, the flowers of speech? Our people are intensely practical and do not understand your loose mode of transacting business. Weigh well the words you use in your intercourse with them. As regards this little job, you will see how I break it to night." When it was about midnight Hushnar Khan and his friend took two boys in his turban and going up to the shoemaker's house began to hammer the door and call aloud: "Shoemaker! shoemaker! are you awake! shoemaker! are you awake!" The shoemaker dreaming that some robbers had come to attack him jumped out of bed and cried, "who are there?"

Hushio Kame replied in a gruff voice: "We are officers of the king and have come to inform you that a son and heir apparent is just born to His Majesty. So get up and make rejoicings, if you are a loyal subject." The shoe maker hearing the news and in order to please the officers, so that they should make a good report about him, came running down and saying: "Tarry gentlemen, tarry, take some refreshments. You do not know how happy you have made me." Have we made you happy? asked Hushio Kame, indignant. answered the unassuming artisan. Have I made you happy? asked Kam-aki. Certainly gentlemen you have, may I take my oath? said the maker of shoes. Then the three laughing out said: "No wonder have you recognized us? Were we not the king's officers? Are we not more than gods? You said twice that you were happy. Now keep our happiness for yourself. I pay two hundred roubles as the price of the other happiness which we have given you. Certainly you must not ever doubt such meritorious work without saying so." The shoe artisan was caught in his own snare and said the same demanded without much ado. The two friends shared the profits amongst themselves and returned home in high spirits, chuckling in their minds at the happy issue of their adventure.

The next day Kam-aki went out to take a walk in the city market, knowing not to have anything to do with its troublesome people, but only to enjoy its last sights and good things. In wandering on he came to a large square where there was a great gathering and in the midst of which was a very beautiful woman. She was crying out

in a very sweet but loud voice — Ten thousand rupees for a summersault on the marble piazza square and in such a public place. Now cutting a summersault was considered the greatest indecency and impropriety of which a woman could be guilty. It was an offence which made her liable to be stoned to death by the laws of the land of which Kam-Adl was the native. and it was held equally indecorous a Jarjal Nagari law. Therefore the first idea of the merchant was that the woman was joking, but when he saw that she was in earnest he thought 'very well let me test how far the impudence of this female can go, though it may cost me ten thousand rupees. Then he spoke aloud, 'Well, perform the summersault and I will pay you ten thousand rupees.' The woman at once stood on her head, and cut a clean summersault, to the great disgust of the bystanders, and horror of the merchant. Then she demanded the reward from him and the merchant brought her home to give her the money. He was about to give her the large sum, when fortunately Hushar also came up there, and seeing him deliver such a heavy purse to an abandoned woman asked him what it was for. And when he knew the reason, he said — 'Stop, let us see whether it cannot be done more cheaply.' Then going up to the square with the woman and his friend, he asked her to show the spot where she had performed her feat of brazen indecency. The spot was not very difficult to identify and as there were still many spectators lingering there they also corroborated her account and said — 'Hushar though we also strongly condemn the character of the woman, yet your friend must

pay the wager, however dishonourable it may be for her to accept it. He has no business to accept the challenge gentlemen said Hushar, my friend as perfectly willing to pay the wager, will have come just as much to test the correctness of the account. Then taking a measure tape out of his pocket Hushar began to measure the sides of the square, an measuring as in the spot where the tent was withdrawn from the four sides, he found that it was not exactly the middle of the square, but somewhat nearer to one side than the other. Then turning to the people and the woman he said, 'Woman, it is not proper for you to do this most shameful thing in the middle of the square.' And now gentlemen do assure that it is not the middle, but very far from it.' So has she not lost her wager. A mere very much pleased at the ingenuity of Hushar, and unanimously cried out—Yes, she has lost her wager. Then Hushar addressing the woman said, 'Thou vile creature thou hast just done a very shameful deed for which thou oughtest to be hanged, thou thou mayest deserve a heavy reward for thy misdeeds, or for much thy sin shall be heavily punished. Therefore give men to stand round us or we hang thee before the king. The poor woman was obliged to pay the money to save her head and was never again bold to say that she was in the middle of the square. The women shared the money between themselves and I was as usual watched my comrades not to meddle with the money of some citizens.

On the third day of his stay in the city of Jankal Nagari, Hushar took a horse and rode to go out

but to remain all day long in the house. So he did not stir a foot out of it. But hearing that his beard had grown long he sent for a barber to shave him, and when he arrived asked him to do so, saying: "Barber trim me and I will pay you something for your trouble." The barber performed the office and asked for the remuneration. The merchant then gave him two rupees as his dues, and it was more than sufficient but the barber would not accept it saying:—

"But give me something. I want nothing but something." The merchant, using his pen and curving the thick headiness of the barber's nose to the amount but at the same time would not touch the money, repeating:—"I will accept it withing but something." So the merchant gave him a piece of paper and said:—"If our Kam Aqi offered to give you as much as fifty rupees but the man of the razor grew so obstinate and headstrong and nearly cried out:—'But I sent on your offer. Do you wish to tamper with my honesty?' Do you think I will accept your bribe of fifty rupees or for the matter of that fifty thousand rupees and badge from my contract? Never, Sir, never I will take nothing but something." The merchant was thinking what to do when fortunately Hushiar came there and asked what was the dispute about. Kam Aqi told him the case and then Hushiar turning to the barber said:

"Friend come early to-morrow morning and you will get your dues." The barber went away and Hushiar taking a cup of milk put a dead cricket in it and kept it on a pane. When it was morning the barber returned to call on him and Hushiar pointing to the cup, said:—"Bring that cup of milk to me I wish to drink it." The barber took down the

Plate VII.



"I have got something" "I have got something"

visor. And seeing the cricket floating in it, which by the bye had been only being washed in the milk, involuntarily stood out. 'We don't drink it, there is something disgusting in it.' 'Ah, then, so?' 'However, that is the thing you gave me the milk.' The man taking the disgusting insect by the leg went out very much pleased, showing it to his neighbours and crying out: 'I have got something, I have got something.' 'I did not accept fifty rupees, but I have got at last my something.' All who heard his story highly praised his cunning and veracity and said that he was a true-minded Jampa Nagan and had well maintained its credit.

The three cases of stay of Kan Aql had expired by this time and Hoshar Khan told his guest: 'I send you now go to your city. Now you have read the truth of the three sayings which I told you some time ago. Now what do you hear from your friend?' The merchant replied:—

'I am convinced that my friend has conspired with my friend Kan taking to rob me. I have promised to give my friend anything in my house on which he may best place his hand. What do you think that he will place his hand upon but on my baskets of precious jewels? So I have come to inform you to save me from this calamity.' Having thus the merchant wept bitterly in the anguish of his heart. Then Hoshar comforting him said:—

'Let us start at once. He not afraid, all will go well. As regards the three thousand rupees you gave me, I hope I have repaid more than enough during your three days residence here. But to save my credit as a vendor of manna, reliable, proverbial &c. I must be got out of this difficulty

of which I was the innocent and remote cause. The friends then started on their journey and reached the merchant's city.

When Hushair came to the house of Karm Ajl he told him to raise a square scaffold fourteen feet high in the middle of a *dalan* (square) and to destroy everything in his house on the structure. The scaffold was soon built with a scaffold erected and all the goods and everything which his house contained on it. Then Hushair told him to place his chests on the top of the scaffold property. This was also done by the merchant. Then a wooden ladder, not fourteen feet high, was placed perpendicular on the ground touching the edge of the top of the scaffold and all other means of ascending it were removed. Now the straight ladder was the only way of reaching the top and that also was almost impossible to make. Then Karm Ajl went for Kam Khan and when he arrived said: Behold on that platform displayed all the wealth of my house. Behold there boxes containing the richest diamonds, clothes and ornaments. There you might see also my cattle, horses and slaves. Go and select anything which you like. Kam Khan looked on the ground and then on the scaffold and saw how high it was—a slip from the ladder would instantly dash his life out. Then also the ladder was so exactly perpendicular and placed on the edge without any support that the boldest hearts would have been daunted to try the ascent. But led away by obstinacy and blind through avarice, the faithless friend put one foot on the first step of the ladder and catching hold of the next by his hands,



was going to ascend, when Hushar caught him by the wrist and said - Desist, looksh and faithless friend. You have put your hand first on this ladder, so take it away. You have got your wager,—won a ladder. The treacherous friend went away baffled and disappointed, carrying the ladder on his shoulders through the crowded town, and in the midst of the ridicule of all men.

THE STORY OF FOUR FRIENDS

Once upon a time there were four friends. One was the son of a king and the other three were poor boys. They were all the best of friends. The four friends were together and all were very brave and powerful. One day as they were walking a giant came and made an enclosure of four walls around them and challenged the four friends to try their strength in it by breaking it down. A third man came but none succeeded except the king's son who broke the enclosure. On this the giant said, "You are the strongest. I will go to find a fairer man. First there is a giant and a beautiful princess who will marry you (so) the king and the giant so you will be known as the strongest man and get the most beautiful princess that ever breathed. The king's son was tired by the idea of getting her and with the permission of his father at once started for the place. In the way he met his three friends who accompanied him. They traveled on and on till they came to a lonely place where there was a well. Finding the place very pleasant and romantic they halted there. Three went out to hunt, and the fourth the goblin this man began to prepare food. As he was cooking a giant came out of the well and said, "Give me something out of this food." The goblin said, "I have not yet given to any man or fairy how can I give thee?" Sat down when my friends will come then shalt also get something. On this the giant caught him by the wrist and threw him aside and took away all the food. When the friends came they did not find

any food ready. On learning the cause, another friend, the carpenter's son, volunteered to cook and fight the giant while the three went out to hunt. He met the same adventure. So did the third. At last the king's son volunteered to cook. The giant came out as usual and asked for food. The king's son said, "The bread has not been given as yet to *poor* *father*, how dare you ask for it? Wait and you will get." On this the giant caught hold of the wrist of the king's son and the other caught hold of the other's hand and there was a regular fight. At last the king's son threw him down into the well and followed him into it and he was hanging tight there. When the giant whose name was Tasma Shah was perfectly exhausted, he agreed to purchase peace by accompanying the prince in his journey and marrying his daughter to him. But the prince who was in search of the lady of Lohabakh, declined the latter offer, but negotiated the match for his friend the goldsmith's son. So as soon as the marriage was solemnized, the three friends leaving the married couple behind started forward on their journey. Though they had lost one of their playmates, yet their number was not lessened for the giant, Tasma Shah, true to his promise, accompanied them and performed great service to them by his courage, devotion and fidelity to the prince. The three friends and the giant proceeded on their journey. They reached a city which was desolate and where all the shops were closed. But in the midst of a large square there was a young girl sitting. She was a very beautiful girl with a basket full of flowers. On seeing them she began to weep and said, "Go away from this place. Do

metaphors for this city is mine. In a tree the grass was
 with a man's mouth for his eyes. The king, I am a Shah
 who is the one who has made the shape of a man to be
 can put on any shape they like and. Next morning
 was at home. Then they were there for the night.
 The three friends being tired were sleeping. Tasma
 Shah kept watch. As he was watching he saw a very tall
 giant with a head like the sun rising. It was he
 seeing him Tasma Shah asked himself on the ground and
 removed his original shape of a giant which was a
 kept disguised under that of a man. He changed his
 height and expanded his form to the utmost he could not
 reach higher than the minarets of the giant's tower.
 Both then began to fight and there was a great fight be-
 tween them so that the walls of the city shook and trembled.
 At last Tasma Shah killed the other giant. By this time it
 was dawn. The carcass of the dead giant fell with a loud
 crash on the city and stretched for many a mile. When the
 king of the city learned the news of the giant's death from
 the women he was very much astonished and pleased. For
 this giant was a very cruel one and used to eat his own
 every day and had almost eaten away the whole city. The
 king searched out the four persons and offered the hand of
 his daughter to Tasma Shah. But the latter generously
 recommended his friend the pariah son instead.

So the second friend was married and the two remaining
 friends and the giant, Tasma Shah, proceeded on their
 journey. They reached another city which was really
 almost all low-lying. There were many minarets of brick and
 a very beautiful boy standing near them. On the bridge



enquiring why he was standing there alone, and why the sheep were all dead the boy said: "There comes a man here and he takes away all day a man an' a tenp' to do his work. This day it is my lot to be devoured by the lion, and that is the which you see here for him. Do not stand here but please go away." The three travellers gave leave to the boy and proposed to begin their journey. So the king's son and the carpenter's son both went while Tasma Shih kept watch. At last when it was midnight the lion came with a loud roar. But as soon as Tasma Shih saw the lion he ran towards him and killed him. When in the morning the viceroy of the city passed on that side on his inspecting tour he saw the dead lion and the four persons surrounding the boy. The viceroy asked them:

Who has killed the lion? On learning the fact he took them before the Raja who in reward for their good service gave in marriage his daughter to the carpenter's son. Then the king's son and the giant Tasma Shih proceeded on their journey to walk in Laha town this evening one of them all their friends heard. At last they reached their destination. In that town they saw a beautiful lady sitting on a tower. The giant took the prince on his back and jumped into the fort and placed him before the beautiful lady. She strongly warned the prince to leave the fort, telling him that it was haunted by a giant. But the prince assured her that the horrible giant was already killed and in fact it was, for in the meantime Tasma Shih had killed the giant of the fort. So the prince began to love the lady the best. The prince lived in the tower and Tasma Shih lived

downstairs. The latter turned over to go upstairs which he held sacred and received his food from the king's son who brought it down only for him. The wife of the lord one day went out to bathe in a mountain stream. She unfortunately lost her shoe in the stream. The shoe floating away touched the coast of a city where a Kojan son was bathing. The Kojan son took up the shoe and finding it was a lady's shoe, preserved it carefully and took it home with its unknown owner. So he went home and sat in a corner moodily. When the king came and asked him son the reason, the prince said, "I will not live till I do not get the person whose shoe this is for my wife." The king, hearing this and knowing that advice was the only remedy for the incurable malady of his son, promised to give him that lady in marriage. So the king called the witches to the place and asked them to bring the lady whose shoe it was. One of the witches who knew the spell to control streams, rivers and waters, undertook the task. So she chanted some charms, and dived into the stream and reached the foot of the tower. She went near the tower and began to weep. The lord of the tower saw her and calling her up, hastened was taken in by her specious tale of misery, and kept her as her servant. When the witch had remained there for some time, one day she advised her mistress to ask the prince the secret of his life and death. The lady of the tower told him any mischief asked the prince and was to show him that his life lay in the brightness of his sword. As long as the sword remained bright and untarnished, he would be safe but no sooner was it rusty than he would die. When



she had shown him that she meant to be with the latter rejoiced very much in her heart. The evil woman was always on the look out for an opportunity to cause her work to prosper. So one night when it happened that the witch stole into the prince's room, took the charmed sword and put it into a burning flame where it soon lost its power, and at that very moment the young prince lost his life. As soon as he was dead, the witch took up the sword, put it into a vessel, and carried her under the stream to the Raja's son. The Raja and his son were very much pleased to get hold of the beautiful sword. But when the princess awoke and found that she had been brought to this pass, she mastered all her courage, and her good sense soon devised a means of escape. She asked the Raja and his son to wait for a year, after which period she would marry the Raja's son. The Raja agreed to this, but kept the princess in close confinement in a strong fort.

Here Tama Shah began to starve for the prince being dead no one brought food for him. When he had passed a week without food, he resolved to find out what was the matter. So he set for a breaking through his old ironed wall. He went upstairs and with one glance took in the whole situation. He at once saw the furnace, took at the sword and saw at once whether any portion of it was bright or not. After a good search he found the tip of the sword still retaining its brightness, as it had been thrust into the earth and had not been burned. So Tama Shah began to rub the sword, and after great efforts restored its brightness to the weapon and life to the prince. Then the two went out in search of the lost princess. They first

got to know that they were going to be married. After great search in the forest he found the princess was kept in a forest. They reached a few days before the expiry of the year of grace. Great preparations were being made for the wedding. They remained together a long time, hoping to have a talk with him. He was a very kind and honest man. As the wedding was in the night, an astrologer entered the forest and made a search of him. He found that the princess was in the city and had devised some means to be released and told her what it was. As a result of the marriage the princess said to the Raja that it was the custom of her land to show to him the king's son in a chariot with the astrologer and the minister. The Raja, seeing that there was no other way, consented that she should have her wish and on his own let him out. He was a very kind and honest man. He granted Tasma Shah with the help of the golden thread and the carter's son had constructed a very good and brought it for him to the Raja. The Raja brought the wonderful car and sat on it with the princess, his son and the witch and began to move in the air round the city. When the princess told them to stop at a certain place and the car was stopped, the four friends, headed by Tasma Shah, seized it. The car was very strong and very high and once rose very high into the air. They then bound down the treacherous witch, the Raja and his son, and carried them in the river for their wickedness and returned gloriously to their city.

THE STORY OF THE SEVEN PRINCES

In days gone by long long ago there was a king who had seven sons and seven daughters who were all royal. They were all great & lived by their father and were always treated with equal love. The king who was a wise man never showed any undue preference for one to another but distributed his love evenly amongst them all. They were dressed alike, educated alike and received the same allowances and when they had grown up, no state prizes were assigned for their services which were left on one and the same plan and were all fairly rewarded. In fact if one saw one himself it was as good as seeing the rest no exact was the uniformity which prevailed in them all. Under such impartial and just treatment the princes lived very happily and loved one another dearly.

When they had reached marriageable age the good king sent ambassadors all over the world to search for them who were to be his daughters. These ambassadors found many beautiful and distinguished ladies and many. The messengers of the king went all over the world saw many princesses but found no such brides. At last they all returned to the king and prostrating themselves before him Majesty said "Your most august Majesty we have wandered over the septentrional seven mountain world crossed not one a high mountain, seen many kingdoms and empires, have been to courts as well as to cottages but now were could we find seven brides of the same accomplishments same qualifications, same temper and same beauty. In fact it is an im-

to the branch of a tree on which was sitting a the monkey.

Great was the sorrow and regret of the king when he found that the youngest prince's arrow had made such an unfortunate descent. So he and the courtiers all advised the king to try another chance. As a monkey cannot be an object of human conjugal affection. But the prince most respectfully said: "Father, all the other princes my brethren have got good and handsome wives, for such was their destiny. I should not chance and I have got what was destined for me. I don't complain. I am not envious. Do not advise me to break the solemn pledge which I took. I shot my arrow. I don't ask me to take another chance. Our lives are like grass, we come and go like a shadow and the wind a eternal and remains for ever. Let me not break my word. I know the monkey is no object of marriage. But now you all that I shall never marry. I will go and fetch this monkey and bringing her home tend and love her as my wife. Having said so, he went out of the city and brought the monkey home.

All the six princes were married with great cost and pomp. There was a grand feast with gifts, and fireworks, and sweet music sounded in all the streets. The citizens decorated the houses with mango and pomegranate leaves, the merchants painted their shops anew, and exhibited their richest wares to the admiring gaze of the spectators who crowded the streets. There was merriment and rejoicing all over the city and all were happy and cheerful. The youngest prince alone remained in his palace rather melancholy and sad. He had already placed a diamond collar

round the neck of the monkey and placing her on a chair covered with a rich velvet cushion addressed her thus:

Ever since thou art as unweary to me as I am in this state of great suffering. But I shall thank thee to happy the condition a moment. In my palace are at the golden chain that was given for this in the most secret of secret. Place creature art thou hungry? Having thus he dainties of a platter full of most delicious fruits before her and bade her eat them. Thus was he wont to talk with her and soon his days neglected by all on account of his love which some called love, others madness and others fatality.

The king daily took a stroll with his queen in the garden as to the meadows among the flowers, thus, night after night and bringing with him women and children in the morning in some outside town. But to his regret he missed his father's brethren, even as he and friends the prince would in earnest reply. I have given my word the world a man no more durable than mountains and deeper far wiser and nobler. Thus months and months passed away and there were no signs of his prince's changing his mind for the contrary he was more than ever in love and more fond of his mother. The noble creature also appeared as it were understood the prince and showed her gratitude and love by every sign by which the lower animals can express their feelings.

At last the king one day called together all his servants and addressed them as follows:—Dear children, I have seen you now all united in your new quarters and all happy. Even you my youngest queen happy with your strange companion. You know that you, my happy queen of

a latter consists in that of his sons and daughters I wish to see my daughters-in-law and give them some presents. The chief women coming forward and with great reverence — four Masters and a chief, all great ladies, presented themselves, and the king with his children. The king gladly accepted the invitation. There were the prizes stands that the eldest prince made in the royal revenue and which was the prize of a great deal of money. The king ordered them to make her a great deal of money. The king came at the winter house to the palace of the prince and saw the king's daughter and was greatly pleased with the entertainment presented to him by his son and his daughter-in-law. Then taking them to his house he presented to the king and prince presents and gifts of great value and ornaments and gave them what was greater than all the wealth of the world would make with a great deal of money. When he had stated these things enough he returned to his place.

The next day he was visited by his son and son to his palace where also he was visited by his daughter and chief women and chief ladies. Thus he visited one after another house and when he returned he was received with great respect and honor by his son and daughter-in-law. Now the king came to the palace the lord of the money to invite his father. The king prince was greatly pleased to know that he could go to a house where his mistress was a woman though that mistress was a more gentle and affectionate creature than many a high lady. So when he returned home he went up to his pet and taking her up in his arms he kissed her saying

'Poor speechless partner of my sorrows and hopes, tell me what I shall do now. Oh how I wish that thou hadst a tongue to comfort me in this difficulty. All my brothers have shown their faces and their wives to father, what shall I show him when he comes here? I am even afraid of inviting him. If I am I really release you, and how much more welcome will they heap upon me when I invite my father and present thee to him as my choice. Thus did the prince go on for a long time talking with the monkey. He had unconsciously fallen into the habit of addressing her as if she were a rational creature. Nor could he have found a more patient and attentive listener than she for she would sit with the greatest and most silent decorum all the while he poured forth his complaints and rhapsodies. Nor had he ever but her remembrance in her diligence to please him, and he had often wondered at the extraordinary sagacity and instinct of the animal. But what was his astonishment when the monkey said — Do not grieve or be cast down for one invite your father as your brothers have done, but invite him with all his courtiers, army, and servants. Thus I entreat you. The Prince was smiling and exclaiming, Lord what mystery is this! went out and invited the king with his courtiers and army. The courtiers and the army were full of curiosity to know what the prince could mean by inviting them all, and much speculation was rife as to his motive, but all were unanimous in thinking that it was another example of his folly and that they would have another woe at his expense.

The Prince was sitting alone moody and thinking what



The Snahjau, nonke

to do next when another nobleman came along and said, "I am afraid I was troubling him a little by my gestures. The Prince said—'Well, my Shikharsh, for he used to call me Shikharsh at home—' you have brought me the broken bit of pottery and the king and queen are both delighted that you can get them to meet even to give them a fitting welcome." Now tell me what I should do. Why don't you ask, 'Have you lost your tongue?'" But the monkey was so ashamed and the prince was almost persuaded to think that he must have trembled at the monkey had spoken. Then the prince again implored her to speak but it had no effect when he saw her holding a bit of pottery in her hand and her hands and feet were making him signs to take it. The Prince, coming up to her, took the broken bit and saw to his greatest amazement the following words written in a most beautiful Sanskrit hand on it: "I do not feel in my stomach that I, a woman, was ever yours brought me and throw this piece into the hollow trunk of the tree and wait for the reply."

The Prince hesitated for some moments as to whether he should comply with the written request of the Shikharsh monkey but at last made up his mind to do as requested and see what it would come to. He no longer doubted that there was some mystery connected and he hoped to see it all laid open in the course of his quest. Though he more than once doubted whether his Shikharsh could be of any material help to him he did not see any harm in going to the tree with the broken bit of pottery. So taking it up he went out of the city and after some search found out the tree. It was a remarkable tree—a large ancient Banyan many

here and there in the air. Many a fountain and spout and several incessant ruidness and fragrant air around the little mountain side of the mountains was a mark of the what it may be. It was a balcony having twelve most curious *harmonies* to which the prince was connected by a flight of stairs and of glass. When the prince the night which met his wondering gaze filled him with new, strange awe and astunishment. It was furnished with such taste and elegance as he has never before seen or imagined. At the greatest wonder of all which riveted his sight was a lady of incomparable and unsurpassable beauty, sitting on a mansion. The prince remained long, almost motionless, in admiration and contemplation of the beauty of this lady and did not dare announce his message. The lady beckoned him to take his seat and then, in accents whose silver tones thrilled through his veins, said — Prince, I know your message. Be not anxious to hurry and you will find everything ready by tomorrow morning to receive your royal father and company. I have ordered my servants to do everything. The Prince with a deep bow returned with greater amazement than before.

When he reached his palace he gave an account of his extraordinary journey to the Shahzade. At the night he had no sleep for he was thinking over and over again of the gorgeous scenes he had witnessed and the beautiful lady whom he had seen. When it was morning he went out to see whether the fairy had fulfilled her promise or not. But as he issued out of his palace a wondrous sight met his view. Where the night before there was nothing now it trembled with life and bustle. There stood two long columns

masses of trees stretching from his palace to the palace of the
 king. Here and there were huge trees and
 fresh showers of water flowed on the leaves. A carpet
 carpet of the most beautiful velvet soon covered with gold
 and silk was spread the whole length of the way from
 the palace of the prince to that of the king. At short
 intervals there came triumphal arches, encased with
 appointments of gold and silver, while a row of various
 coloured flags laggers &c. fluttered and waved in the
 light air. Under the shades of the trees there were stalls
 and shops where fruit, sweets, &c. were sold
 and where on both sides were pitched tents and kanats
 within which went on divers kinds of *ramayahs* and
 amusements. Here and there might be seen groups of men
 women, and children playing or resting or music and
 dancing. The farther the prince proceeded the greater and
 more pleasing were the surprises that lay before him
 so much so that he was well nigh bewildered at what he
 saw and heard.

Then he returned and entered his palace where fresh
 wonders called forth his admiration. The house which
 an hour before he had left almost silent was now all
 activity and noise. Servants and lackeys in rich dresses,
 panned and repaired the hall's ornaments and rooms. Large
 preparations were being made for receiving a company
 of ten thousand persons or so taken from the streets
 growing under the weight of the sweet foods exhaled sweet
 odour all through the house. The preparations were all
 on a scale befitting gods and *peris*. Grand chandeliers
 of the purest quartz and precious stones hung from the

roofs and banisters of musicians played delightful music on various instruments strangled and vocal. Here and there hung rich tapestries of flowers and trees the whole permeated with a delightful perfume.

In the meantime as the Prince was observing all these bust and noise to his surprise a servant in gayer as livery came running in and announced that the king with his courtiers etc. was coming. The prince at once hurried out and conducted his father and other guests to the Diamond Hall which was the most magnificently decorated hall. There a magnificent feast was served to them and when the feast was over the prince told the guests to take what they liked from the kitchen the kitchen in which they had taken their food. Their admiration grew great at the unparalled hospitality of the prince.

Then the king addressing his son said "Dear Prince I do not wish to know whence you got all these riches which far surpasses all that I possess nor am I anxious to know who prepared these delicious dishes the equal of which I had never taste. I wish to know the names of the persons of using the partner you have chosen for your life. What I do not know. The prince hearing this and knowing your own and mine he bowed, went into the kitchen and found the monkey. He had found this young man was the whole but what could he do. He must show his monkey to them all. In fact the king had a great deal of trouble in getting his son to do this of eating the youngest one of his children and opening his eyes to the monkey which he was so anxious to see to the monkey.

The prince went in vain to where the room where the Shahazad was kept, and nothing was to be seen there when a dazzling light almost struck him blind and the whole apartment was a mass of light in the midst of this luminous flood, and on a gorgeous throne sat the Peri whom the prince had seen in his visit to the tree. The Prince looked on every side for his monkey but it was nowhere. The Peri seeing the bewilderment of the prince said — "Prince, since I saw you last in the cave I have thought of nothing else but you. I have sent away the Shahazad-monkey, and I come to offer my hand to you. Do you accept me?" The Prince, hearing the light of a woman's softer tones and said most angrily, his voice choked with indignation, "what have you done? I have pledged my faith to my monkey and as you ask me to forsake her and break my solemn pledge for a pretty face like yours? I had a better idea of you when I first saw you, but now find I was mistaken. Ah me!" Then the Peri with a smile, which the prince could not understand said —

"Prince if my beauty does not move you, let at least considerations of gratitude have some influence with you. See what pains I have taken to prepare this feast for your father and guests, a feast which no human being has ever enjoyed before and which is peculiar to our race of beings. Prince be mine and I shall have all the riches and the pleasures of the world at your command."

The prince indignantly replied, "Lady I have asked these things of you, nor do I know what infernal plot it is to deprive me of my monkey. Restore me my Shahzadi, and I will serve you my whole life as your slave to pay off

was heavy debt. Having said this the prince knelt down before the Peri. Then the Peri coming down from her throne and with a smile of gentle sweetness, respect and love said: "I once beheld in me your Shahzad. I had taken the form of the monkey to test your faith and sincerity. My monkey's skin was in that corner. And the prince looked in the direction pointed out and saw in fact the skin of the Shahzad's monkey. O, who can now describe the happiness of the prince?"

Then the Peri taking hold of the prince's hand raised him to the throne and both seated themselves on it. The Peri then thrice repeated: *Arise, arise, arise*, and the throne rose into the air and floated to the Diamond Hall, where the guests were assembled. The Prince then presented the Shahzad to his father. The astorishment of the king and the guests might well be imagined. Those who had come to see a monkey and to laugh at the prince now stood dumb and confounded. The king gave more than usual presents to his new daughter-in-law and the whole country was soon ringing with praises of the truthfulness of the prince and the beauty of the Peri.

The other princes on seeing the good fortune of their youngest brother became envious and began to plot how to encompass his ruin. So one day they said to the prince:

"Brother, you were in a Peri belonging to a race of sorger-prover, as for their wickedness and want of purpose. We have heard that you have got the skin which the Peri had assumed before. Why do you keep it with you? God knows when the Peri may change her mind and again become a monkey. Better destroy it. The Prince thought

over this for some time and falling on the snare took out the skin and going to a blazing furnace threw it in.

At once there arose loud screams of 'I burn I burn I am roasted I am roasted' and the Peri came out in the midst of a column of fire and rushed out of sight crying as before. The Prince was struck with terror and alarm and ran home to see what was the matter. The agent who had met him confirmed his saddest imaginings and he found that the whole palace the Bazar and everything which the Peri had brought with her had vanished with her disappearance.

Then the prince began to bemoan his folly and misfortune. The king and the ministers consoled him saying — What love can there exist between the son of a man and the daughter of the air? You must not grieve for her she was no human being she was of the air aerial and has vanished into it. Leave off weeping for her. But the prince was inconsolable and would not listen to any advice. The king fearing that the prince in his excess of sorrow might lay violent hands upon himself or run away stationed a strong guard to watch over his proceedings and movements. Thus the prince became a prisoner in his own house and chafed at the captivity which prevented him from searching out the Peri.

One day however, he gave the slip to his guards and went out of the city. He repaired straight to the old baobab tree hoping to find some trace of his Peri there but when he reached the spot there was no tree standing but instead a large heap of ashes. So he went away from that place weeping and striking his forehead. For days and



I burn, I burn, I am roasted I am roasted.

[illegible]

Once have I seen thee ~~in my dream~~ The lady
saw that the man was the same boy, all with him
his body was ruminated his eyes had become like the
stars his smile had become wise his skin was fair and
radiant and his hair was growing like a tree and around
in fact he was a living skeleton, covered with his golden
armor as was and in words he said the prince would be
told him his story. The man replied know thou
hearted traveler that I am the son of king I had come
out to hunt and had straggled away from my retinue
when I saw a very beautiful and handsome lady passing
this way. She was as a flower of life and was crying

“I am I am I am roasted I am roasted. Now then have a remembrance be on the sea state. Having this the man heaved a deep sigh and cried out: “I have I have I have I have I have I have. Then the Prince said: — Ah me I am the unfortunate wretch who has burned that lady I lost the money and of that money. What way did she take? The man pointed him out the direction. The Prince was about to go away when he said: —

Traveler I often advise you that you may succeed in your search. But when you receive her kindly show her once more to me. And that you may better remember me take this in proof as a token. It has this

person at the gate of the city for the purpose of his journey. Tell it to that man and he will at once go wherever you personally want and will lead you to a well. It might be of great help to you in times of danger. The prince took the well and, thanking the man for his kindness, went his way.

The prince and his army went on through dreary and dangerous waste, running across through the air of "Shahraz Shahrazh." He crossed vast tracts of burning sand and the soles of his feet were a heap of blisters and sores. After suffering much under hardships and troubles he saw a grove of trees and trees in the midst of that burning land. He entered it, parched with thirst and exhausted by heat and a murmuring stream. He sat down there for a while when most beautiful music fell in his ears as if some one was playing on a guitar. He went to search for the musician and found him in the middle of the grove. He was a good looking youth of thirty or so and was absorbed in playing on the guitar. So sweet was the music that birds and beasts had thought themselves in a dream and stood transfixed as if they were pictures on canvas without motion, without even so much as breathing. All were in a trance. When the young man finished his music he heaved a deep sigh and groaned out loudly — (Once have I seen thee once more appear. The prince was struck with this exclamation and asked him who he was. The musician said — I am the son of a merchant. As I was passing by this way I saw a most beautiful lady rushing by who was all ablaze and crying — I burn I burn, I am roasted,



I am dashed! Since then I am sure I shall not be
rusted again. But I have no concern of mine for the
mercenary's son and for him the aspect of a man
telling him that he was the husband of a lady. Then
the musician gave him the gift of which was the wonderful
property of the arm-guards, a thing that bore it. The
prince thanked him and ordered him to show him the
Pearl as he succeeded in his attempt, took his leave and
went forward.

Many months until he continued had the musician
prince to enter and many times he came with out
at all his resolution never wavered, not did his brave heart
ever falter for a moment. He passed out through dangers
which would have daunted the most valiant and on a
battle which heroes themselves would have quailed to
fear. After many months he came to a mountain whose
two peaks kissed the sky. His path as he the mountain
whose precipitous sides and deep chasms were a barrier
to all through the hearts of the bold ones. Perpetual snow
covered its top with a mantle of white. The prince began
to ascend the mountain, which he a weary journey gave not
other to him. But still he went on till he reached
a very high peak where he heard some one crying in a
plaintive voice. Never have I seen thee more alone.
The prince looked all round to find the person who was
making this sad moan in such a place. But he could not
see any one though he found the spot whence the sound
was proceeding. Then asking is you be near, aloud —

Whoever nearest this sad lament in this solitary place
show thyself to a brother in affliction. No sooner had he

act of the search is the daughter of the king of the Peru, whose mansion is on the top of Kishkat Mount Caucasus, Siesta alive but very ill. Take this pot of balsam, it has the virtue of healing the most dangerous burns. Take also this pair of wooden slippers, which will transport thee wherever thouakest. The prince took the pot of balsam and the wooden slippers with many thanks and then wearing the latter decided to reach the mind of the king of the Peru, when behold! he at once rose high in the air and was carried with incredible speed through the atmosphere to the region of the Peru. The prince then awoke outside the city in a lonely and out of the way place.

Then putting on his cap he entered the city and began to see the wonders of fairland. Such were the virtues of the cap that no one saw him but he saw all. The city was grand and glorious, laid out in a regular plan. The people were a strange and queer sort of beings who, though having the outward form of men, were not exactly human. They were all very fair and good looking. The prince went on observing all and came to the palace. As he was arriving he entered boldly by the main gate and went straight to the queen's apartment where the king's wife was. He found her stretched on a bed feeble and ill.

The prince then came out of the city and dressing himself in the garb of a holy saint took off his cap and began to sing a strange air. The music floated up and on over the waves of the air and sent a thrill of delight through all the whole city. The citizens rushed out to hear this enchanting harmony. The news of the wonder

his performance on the guitar by a young woman reached the listening. The king came to the spot to see to the report and was charmed with the music. Then coming on his knees before the prince the king of the Fern said: "Holy saint, reach out to heal the prayers of this humble servant. My daughter is lying on a sick bed, burned by some malignant man or demon. Cure her if I might, saint, for she is the light of my eyes and the life of my old age. Cure her and I promise to grant whatever boon your goodness may ask. The spirit of the gods and king we are servants of food and do not enter the threshold of any creature. Bring thy daughter here so that I may pray for her and cure her." The king and the Fern rose again most humbly. "Most holy be, my daughter is too ill to move. It would be her death to bring her here. So, for leaving to a demon and me in my horrible dwelling and leave it with the dust of thy sacred feet." When the prince was sufficiently entreated to keep up a conversation of his being a very poor and holy saint he at last agreed to accompany the king and was carried with great honor in a golden chair between the Fern to the palace of the king. He was carried to the female apartments and was conducted to the room where his wife was. She was sleeping when the prince arrived so he took out that balsam and told the waiting women to apply it on the burn. No wonder was it aptured than she sat up on her bed perfectly cured. At once the cry went forth through the city that the great king had performed a miracle.

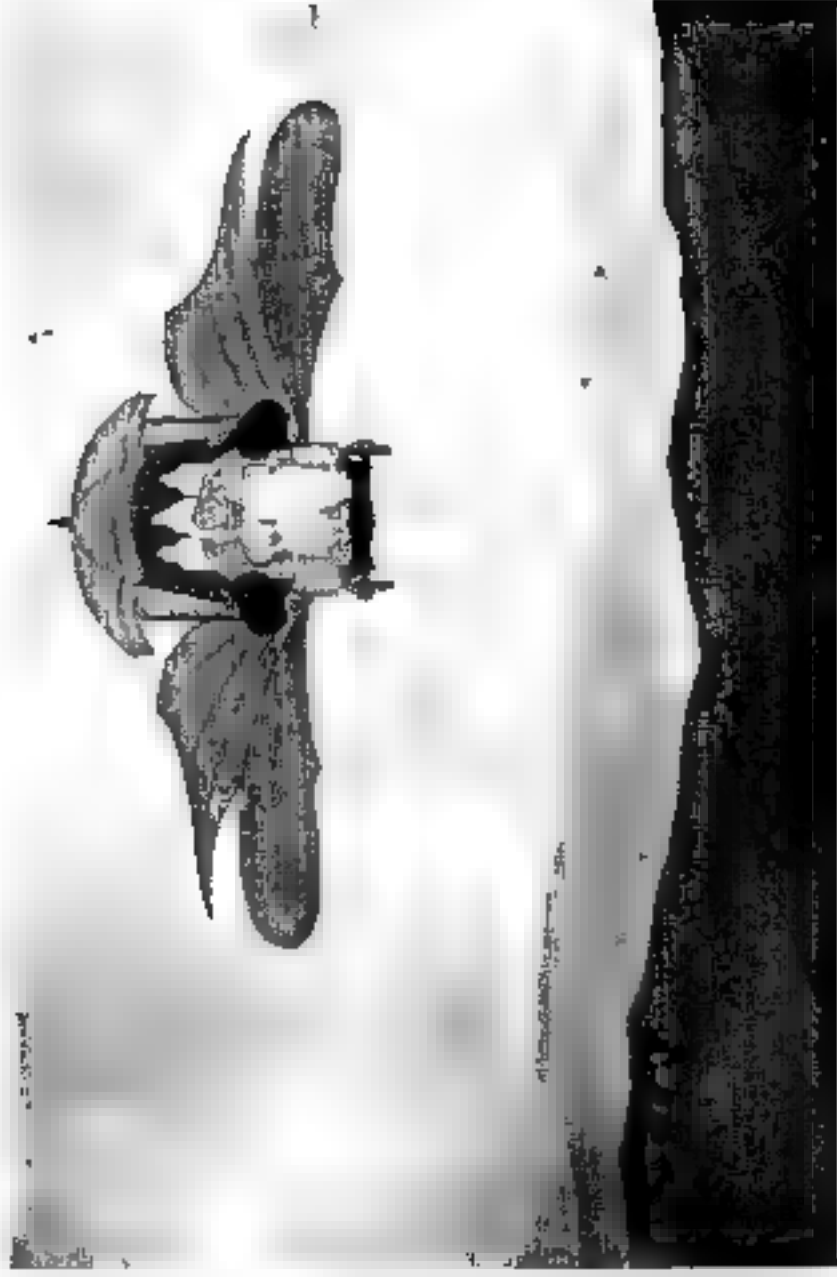
As the Fern saw the prince she at once recognised him, and was going to call him by his name when he signed to

her not to reveal their relationship, lest it might bring us trouble. When the king heard that his daughter was cured, great was his delight and gratitude, and he said, "May her wish ever be done." The prince who had waited for this moment said, "Must not thy king grant me thy daughter in marriage? This is my prayer." The king was enraged at the audacity of the holy mendicant, and cried out most furiously to his attendants, "Seize that presumptuous wretch and throw him into prison. His insolence has cancelled all the gratitude which I owe him." As soon as the officers came to arrest him, the prince put off his cap and became invisible. In the meantime he ordered his god to give a sound thrashing to the faithless king and his courtiers. At once up flew the violent rain and organ of the heavy thunders on the backs of us. Great was the consternation of the ladies on watching themselves by a rain storm by no visible hands, and the king at last supplicated for mercy, saying, "Great is thy power, O God, we have erred through ignorance. Now thou hast shown us what we must do, that is, what we get whatever thou desirest." Then the prince made himself visible and said, "I regret that I had to use this iron organ to punish thee, but thy pride was too great. Now give me thy daughter with three of the most beautiful animals of thy realm to attend her on, she can not labour and care then. Grant me also a princely dowry for thy breach of promise. Give me also a strong one which I may know how to use, and let it transport us to my father's kingdom." Then the king of the Iron at once brought his daughter attended by the three ladies and

seated on a gorgeous throne. Then the prince also sat on the throne and they flew back through the air to their country. He stopped on his way to meet the Yogi and other friends who had helped him with the cap, the guitar and the rod. They were all very much pleased at seeing the prince return with his Peri. At the request of the prince, all of them except the Yogi, accompanied him to his kingdom, where they were married with great pomp to the three Peris who attended the princess, and they all lived happily.

What became of the envious brothers? When the king, their father, came to know of it, he was very much enraged and disinherited them all, and would have thrown them into dungeons, but the youngest prince interceded for them and procured their pardon, and at his request suitable pensions were settled on them.

Plate XIV.



They flew back through the air to their country

THE STORY OF PRINCE SHARASHER JANG

There was a king who had no son. He called all the lords and nobles and asked them to try for him for a daughter. The eldest of the nobles had a daughter and a very beautiful boy was born to the king. Great was the king's joy, and the least care of his children and things were made in sacred shrines and temples, and there was great rejoicing throughout the kingdom. Then the king called the nobles and requested them to select the prince. He said, "I do not expect many to appear, although the main prince that he would be the strongest among men, and very fortunate in all his adventures. But a boy's reputation of the state used its great influence on the queen and that everything augured long life and happiness. But the king, the nobles added should take one precaution which was that the prince should never be permitted to see the light. He said before he was complete on fourteenth year and that he should therefore be brought up in a strong fort where there was a wall four hundred feet thick. The king, as the nobles and the wife of the queen wished. When the fourteen years had expired the prince who by the law was named Sharasher Jang was brought out. He was a handsome boy and was the first that was ever seen. He was brought into the world up by a mighty cannon, and fell in pieces on the ground. The young prince crawled out of his prison-house and went forth toward the east.



1. The first step is to identify the problem. In this case, the problem is that the company is not making enough profit. The second step is to analyze the problem. This involves looking at the company's financial statements and identifying the areas where the company is losing money. The third step is to develop a plan to solve the problem. This plan should include specific actions that the company can take to increase its profit. The fourth step is to implement the plan. This involves putting the plan into action and monitoring the results. The fifth step is to evaluate the results. This involves comparing the actual results to the expected results and determining whether the plan was successful. If the plan was not successful, the company may need to revise the plan and try again.

On seeing this the prince said:—Friend, you must be the strongest man to meet all arms on earth and the fastest of foot to get it from me, a stranger. Would you do it? So— to a short time ago I was of a weak and feeble body. But we have got some medicine which I gave to him who has been with you, and he has become strong. If you are strong enough to bring this the prince assured me, and show me proof of whom you speak. On this week night also because the demand of the prince and messenger, he went on his journey.

The prince and his two companions went on an evening walk in the garden. They reached a very beautiful garden full of many a tree laden with fruit. At the entrance of the garden, in a raised bed, was sitting a man working and glowing with health and vigor. He appeared to be a peasant in the country, although the fruits and odors which pervaded the place and his rich dress in peacock and gold did not seem to agree away. Have you come to my garden, said he, to me? Have you come to steal from me? I won't give you a single fruit or even a single branch, root or leaf, however hard you may try. Beware with this address, the prince replied — but you need not be afraid of my taking you away. We are not hungry. But explain to me, said he, what you have to do with these delicious fruits. There is a closet near where you can see them and we need only to shut the door when you are gone. The man of the garden replied — but you appear to be a

[illegible]

known sword and facing the dwarf on his side — What
 tell me for a while now — know I am Shansher lang
 who has slain a man in wolf skins but think with me
 how it must come that will me — Hearing that the
 dwarf whose name was a little pig or little piggy, at once
 began to beg and asking the rest of the prince's feet
 replied with great humility — I know a great many
 secrets and more — He is a great master for you are my
 master — I will accompany you in your
 travels — I will do as you say — The prince was of
 course glad to receive such a famous entertainment to his
 company and accepted of the dwarf as his teacher and
 fellow traveller — Then the dwarf came away behind the
 city wall and no longer appeared before him.

They travelled for months — they came to another large
 and well-peopled city — They took up their quarters in
 a house by the city walls — Their landlord was a kind and
 cheerful host and welcomed them most heartily — The
 travellers had reached the inn on a very happy moment for
 it was the day on which the eldest and only son of the host
 was going to be married to a beautiful and rich heiress —
 The six travellers joined merrily in the festivities of
 the day — When the marriage ceremony was over and a
 feast had tied the indissoluble knot between the bride and
 the bridegroom and when all the guests were going to their
 happy homes — the bride took a large silver vessel and
 the inn and carrying as the host whispered something in
 her ears — The man gave a loud scream and fell on a dead
 swoon on the ground and was making an lamentation
 on all sides — The prince and his companions wondered at

that sudden change and asked a marriage guest to explain to them what the king's officer could have witnessed which caused such weeping and lamentation in the house where a moment before all were so happy and gay. The marriage guest replied with a deep sigh: "Know, Sire, that about fourteen years ago a very horrible calamity befell our city. A terrible giant came here and began to spread havoc wherever he went. He began to swallow and devour whatever he could catch hold of. The citizens began to swarm on the city and at last the king was forced to make peace with the cruel monster. It was agreed that the king should supply the giant daily with forty tons of bread, ten tons of ghee and one human being. In one of no man's devoted by the giant and to-day the lot has fallen on the bridegroom just married and the king's officer came to inform the host of this. When Shenshuo Jung learned the cause of the grief of his landlord he at once resolved what to do. So going up to the king's court he said: 'Sire, since you need not be saddened, but go on with your festivities, I will willingly go to the giant in place of the bridegroom and be content to die for ever of this plague.' Thus raising with his presence the damped spirits of the company, the prince went up with his companions to the palace where the giant used to come for his food. He found there already four carts loaded with sweetmeats, cakes, and rice, and one cart full of ghee. So the prince with his five friends began to keep watch and when it was about midnight a loud rumble of thunder was heard and a giant whose head touched the sky made his appearance. The five friends who had promised to back up the prince

ran into the carts and hid themselves under the loads of bread and butter as soon as they saw the horse and frightful monster. But Shamsher Jung unmounted though some swore with perfect composure and with drawn sword faced the approach of the giant. As soon as the giant had drawn near the prince suddenly attacked him and severed his head in a moment it lay in the truck. Then cutting off the ears and the ears of the giant and putting them into his jacket he returned to his friends and called them to come out of their recesses. As the giant was no more. As soon as they heard that the giant was killed they all jumped out and every one began to brag of his great courage. Wank third said - 'I saved the prince, Master master who I think off the whole business it is a job of a giant?' Wank eight not to be left behind he turned came forward and said - 'Master shall I show off the cartons with one arrow to a distance of a thousand miles.' Wank nine also came forward and said - 'Strike me prince that I may deliver this cartons whole and intact.' So everyone began now when the danger was over to vaunt of his might and strength. But the prince calmly said - 'Friends, there is no account now of your valour and courage this night so let us go back and have some sleep before it is day.' So the prince and his friends returned to the inn and slept soundly.

Here when it was day the news reached the king that the giant was no more. His Majesty hearing this happy news issued a proclamation ordering the giant killer to come forth and receive the reward of his valour viz the hand of the king's daughter and sovereignty over half the



kingdom. The greed of the rich rewarded found a host of diamonds, each of whom swore that he had killed the giant. So the king ordered each to send him a diamond, but the first soon betrayed him out of the secret saying - Your Majesty when walking round the city this morning I happened to see the head of the giant. On seeing the carcass with attention I found that the ears and the nose were missing. So one of these diamonds is the real thing, but since he will be a lie to produce the missing nose and ears and that will be the story.

So when the king called upon them to produce the missing nose and ears, all failed except the prince Shamsheer Jaig. So the king dismissed the others with a sharp reprimand, and offered his daughter and half his kingdom to the prince. But Shamsheer Jaig declined the offer with thanks and asked the king to confer the great favor of his daughter's hand on Weak-buty and to divide the third half of his kingdom among his five companions. The king granted the request of the prince, and the latter now has five of Weak-buty married to the Princess and his other friends enthroned as kings of five several kingdoms.

Then the prince took leave of the king and his friends, and went forward on his journey accompanied only by the faithful friend Leo. After months of travel and great hardship, the two friends reached a large and beautiful city. They entered the town and walked through it doing justice to all its sights, seeing its splendour and riches displayed in its well-stocked shops, and well-furnished houses. At last they came to a palatial building which outshone all others in its magnificence and grandeur and

at and near the city. Once looking along the river
The walls of the house were covered with the
mounds and mounds of stones. Never had the ladies
seen such a glorious and imposing sight. They entered
the palace and were struck with wonder and amazement
on seeing a human skeleton in the tower. The king
standing on either side of the entrance and a crowd
the monk. On entering of the palace, what a sight
they saw that the house seemed to be a house of
laughter for the king. The king's daughter was not to
marry any person who could not kill him. The
skeletons being the blessing of the king, the king
never. Hearing this the king gave a loud shout
of bows on the drum and made the king's son the
room, thus announcing the arrival of a new candidate
for the barren hand to the inmates of the house.
Hearing the loud drumming the merchant's daughter sent
her maid servant to enquire who might be the daring
person who had beaten the drum so loud. The servant
soon returned concluding in the prince Shumsher Jang.
When the merchant's daughter saw the prince and found
him good-looking, brave and well-dressed, she inwardly
prayed that he might come out successful from the trial.
The prince was so much charmed with the beauty, grace and
intelligence of the merchant's daughter, and asked her the
four conditions which must be fulfilled. She replied —

Prince, the conditions are these: first, I have been
preparing food for the last fourteen years and it is stored
up in yonder house. It must all be eaten up at once by a
single person. Secondly, that task which you see in the

inside of the palace has been filled by the rains of fourteen
 sun-days. It must be drunk by a single swallow. To-day
 on your left you see another tank. It is hot water which
 has been heating by a perpetual fire underneath these
 fourteen vessels. While one must bathe in it for an hour.
 Finally I have not said anything by the way. Now from
 here she must be brought here by a single car. There
 are the four conditions. Can you fulfill them? The
 friends replied that it would be difficult to fulfill fifteen days
 leave for the prince. Taking the leave when he began to
 go out of the house and going up to the palace who was
 waiting outside, he turned to fetch a horse for him when
 they were well started. The day of departure started in the
 evening and gave the message of the prince to his late
 traveling companions and followers.

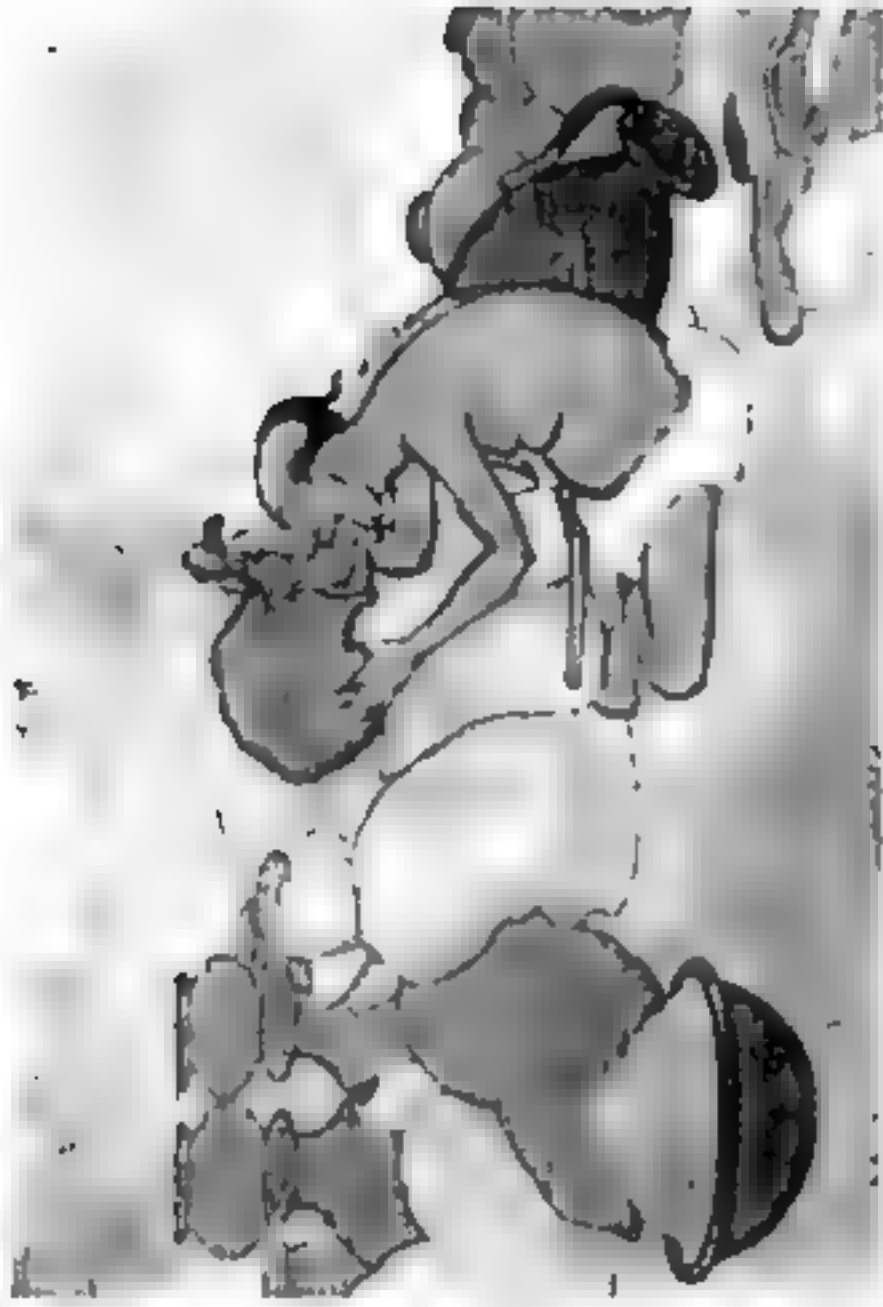
As soon as they received the prince's message, when
 they started on their journey, and when the fortnight had
 expired, they presented themselves before their master.
 Prostrating themselves before the prince they said:

Master, we can never forget the kindness which you have
 shown us and can never repay the deep debt of gratitude
 under which we lie. Tell us now we can be of any service
 to you. The prince told them that their respect or powers
 would never be put to the test and that they would be of
 the greatest service to him in his present emergency. He
 then related to them his encounter with the merchant's
 daughter and the four conditions which he must fulfill or
 lose his life. The friends reiterated the proffer of their
 services and when the appointed fifteen days were over they
 all accompanied the prince to the house of the mer-

chant's daughter. When the prince and his friends were ushered into the presence of the lady, she asked — Are you ready to perform your ~~task~~? The prince replied in the affirmative, and lady, pointed to the house full of the fourteen years accumulation of food and said — Eat that up. The prince replied — Weak appetite to eat. Now is the time to show the capacity of your stomach, and upon the consumption of food. Weak appetite said — Master shall I make a sup or a sop? The prince who did not understand what his friend meant by the two words, asked him to explain himself. The other replied — Dear Master, by *sup* I mean the eating away of the food alone stores here, by *sop* is meant the eating up of the food together with the baskets, dishes, cups, tables, glasses, and the room containing it. The prince said — Friend, let it be *sop* then.

By this time the news had spread that wonderful feats of eating and drinking, bathing and walking were to be witnessed at the house of the rich lady and thousands thronged the courtyard to see the performance. Great and deafening were the shouts of *Wai* — *Wai* — which the citizens raised when they saw Weak-appetite take hold of large sacks full of food, put them into his mouth and thrust them down his throat by an iron rod. Soon he emptied the house of its food, and began swallowing the dishes, cups, &c. But the lady having lost all her precious furniture abroad and room in Weak-appetite's stomach, stopped the havoc, declaring that she was satisfied. Then the prince turning to Weak-thirst said — Friend, dry up yonder tank. The friend replied — Dear Master shall I make

Plate VIII.



... and appetite also to a large red earth.

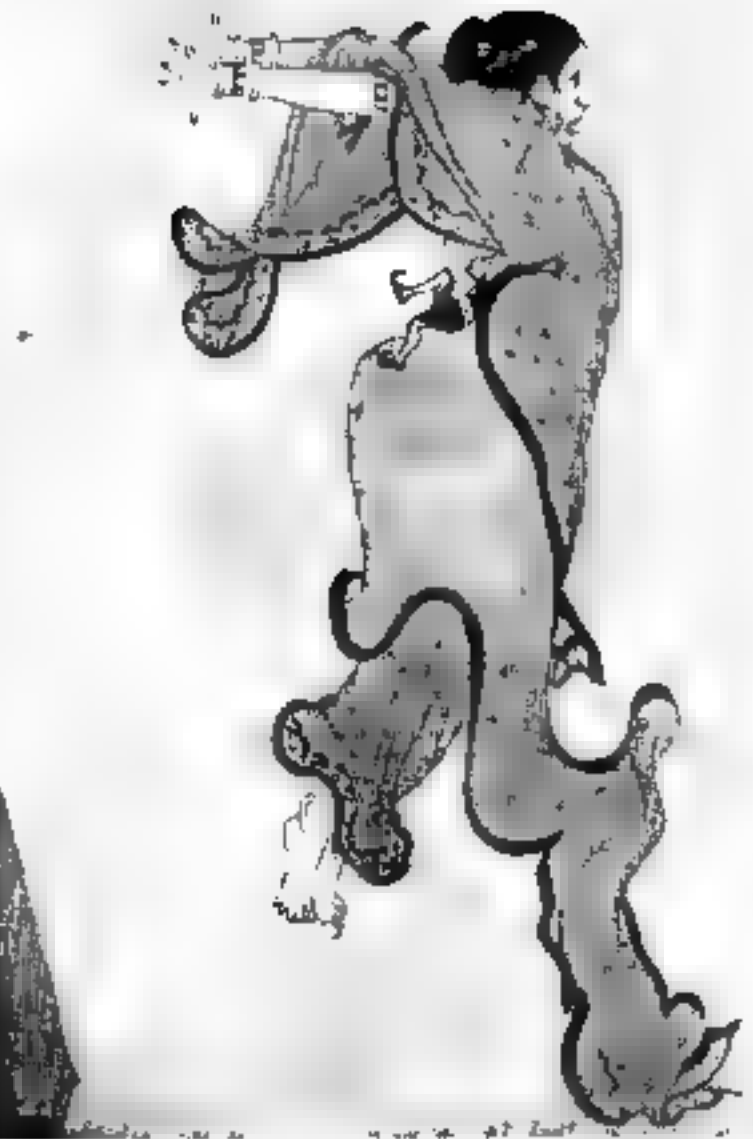
a *sup* or a *nup*? What do you mean by these words, my friend?" asked the prince. Weak thought replied: "Master, *sup* is the simple drinking off of the water, and *nup* the drinking off of the water together with four yards (i.e. of the wind) and earth underneath and surrounding it. The prince replied: "Let it be *nup*." Then Weak thought fell upon the tank and drank off the whole water together with the mud, mountains, and the ghosts, hanks, &c. The shouts and cheers of the spectators echoed back from the sky. Then the prince said, calling Weak thought and: "Friend, enter your tank of hot water." Weak thought replied: "Shall I bathe in the fashion of a *sup* or a *nup*?" On being asked by the prince to explain himself he said: "Dear Master, *sup* is the method of simple bathing in this hot water for an hour or so. *Nup* is the process of bathing in this hot water as well as in the fire that heats it. The prince said: "Let it be *nup* then." Then Weak thought plunged into the burning waters and swam and dived and played a honours tricks therein for a full hour, and then inserting open with his foot the floor of the tank entered the furnace beneath and remaining in it for an hour came out amidst the applause of the bystanders.

Then the master said to Weak thought: "Friend, look to the four quarters and see where is the position of this lady at this moment." Weak thought did as he was asked to do, and after surveying the four quarters of the globe carefully replied: "She is at this moment exactly five thousand miles due north from this place sitting in a delightful garden. The prince then asked the dwarf tooties like to fly and fetch her. The Deo went there with the speed of

lightning and entering the garden presented himself before the lady and gave her the message that she was required at her cousin's the merchant's daughter. The lady asked the dwarf to sit down and take some refreshments. He agreed to the proposal most gladly and had a most delicious repast. But no sooner had he finished it than he fell into a deep sleep for the food was all drugged. Here the prince became impatient and fretted at the loss which the dwarf made. But as hours rolled away and the dwarf made no appearance the prince's own anxiety changed at the prospect of certain death which awaited him. Then when it was an hour to sunset the merchant's daughter said —

Prince you are lost. Prepare to meet the reward of your temerity. No I have not yet lost my wags. It is an hour still to night and my servant may return in the meantime. said the prince with the greatest coolness and indifference though he had but little hope in his heart. Then the prince asked Wank-might to say what was the matter with the Goutia (bro. Wank-might looking towards the north cried out — Ha, ha, the rascal is sleeping under a tree. What Master I will soon awake him. Saying this he took up his bow and discharged a well-aimed arrow at Goutia (bro. and it fell with a loud whirr near the ear of the sleeping dwarf. The sound at once aroused Goutia who rose up rubbed his eyes looked towards the sun and finding it was still one hour to nightfall went up to the lady and with the greatest composure and without betraying his own weakness, asked her to accompany him. Then without giving her any time to reply he caught her by the wrist, put her on his shoulder and placed her before the

Plate XVIII.



merchant's daughter just as she was going to order the executioners to cut off the head of the prince. Great was the joy of the prince, his companions and the crowd assembled, at this sudden change of fortune, and at the very hour in which the prince was to have been executed, he was joined by the ties of matrimony to the merchant's daughter.

THE STORY OF THE SEVEN GOLDSMITHS

In a certain city there was a firm of seven goldsmiths who were very famous for their wonderful workmanship. One day they were called upon by a powerful merchant, who lived out of the town, to make some ornaments for his wife. The seven talents started forward towards the castle of the chief, and passing through dreary forests reached it safely. The merchant himself came out to receive them, and conducted them into a large room where every thing was ready for their work. The chief was a man of a very noble and generous aspect, and at first the goldsmiths were frightened at his sight and thought him to be a fearful ogre. They would have resigned the work and returned home but that the merchant promised most handsome remuneration for their labour and great rewards when the work should be completed. So the greed of the goldsmiths prevailed over their good sense and they accepted the case upon their knees and the jewels and ornaments.

The chief showing all the arrangements which he had made for their work, such as the furnace, the blow-pipe, charcoal, &c. led them to another room which was smaller in dimensions, and in which there was a cotstead and a single bed. Then the chief said: "This is your sleeping room. That which we left behind is your laboratory. You will retire after your daily work into this room, drink the mug of tea given at bed-time, and go to sleep on that bed which will accommodate you all. You will get no other food but the milk of that goat, but think not that it will be less nourishing than

The most richly cooked dishes. Her milk has the virtue of strengthening the body and sharpening the intellect. She will yield sufficient milk for you and Janthro and you must finish your work within seven days. Now go and begin your work at once."

The goddess then placed before them the imperishable treat ment of the milkman and much was the accumulation possible for them. It never occurred to them that they began their work and laboured for the day and did a good deal and hoped to finish it as soon as the allotted time. When it was dark they went out of the enclosure, changed their dress and mixing the goat began their supper. They found that the food had not at all exaggerated the virtues of the animal for in fact the milk was so very sweet and delicious that they had never tasted anything equal to it before and so soon as they drank it they felt a strange exaltation and being as was they went to sleep. The food however was found to be too small for them but it was accumulated on it. Because of the famine was obliged to sleep on the ground while the others ate and slept on the roof.

When it was about midnight the goat began to lick the sides of the feet of the goddess who was lying on the ground and by degrees sucked up the milk by the hand of the young woman and the woman did without any more. Then there was a sleep of thirty days and a strange illumination in that room and the milkman came in and said:

"Sister art thou happy? Sister is thy hunger satisfied? The goat replied: "Brother Kakeho I am happy so long as you keep me so my hunger is satisfied so long as you give me human food. And then there was another cup

of the tree and the nobleman and the corpse were both gone out of the room.

Next day when the gnomes (the dwarfs) they found that one of them was missing and they searched everywhere but could not find him. Then they began to work with great vigor, regarded as before an object which must be done within the stipulated period. — which they had already passed and six only were remaining. The work is harder harder than ever — but being one now could not do as much as they had done the day before. But at last they began to finish within the time agreed upon. They labored without a minute interval of recreation or rest from early morning till late at night when at last being hungry they went to breakfast on the milk of the goat. As soon as they drank it they again left the camp determined not to go to sleep on the bed but to their surgeon this found that he had had contracted strength and health during the day and could now accommodate more than five persons. So this day also one had to sleep on the ground. The milk possessed mysterious virtue and no longer had then less down than they became perfectly unconscious. Again when it was midnight the goat laid the feet of the sleeper on the ground and sucked up his blood and again the nobleman appeared asking the same question as before. After which the dwarf and the corpse vanished.

The next day the dwarfs found that one more of their number was missing and again they searched everywhere unsuccessfully and returned to their task with hearts frightened at the strange disappearance of their two comrades. They however, were afraid of leaving off their work

Plate XIX.



[The plate is a reproduction of a photograph of a fossilized skull, showing the cranium and mandible. The skull is dark and textured, contrasting with the lighter background. The small rectangular object in the upper right is likely a scale bar or a reference object.]

through fear of losing the fish towards prisoned, and increasing the anger of the valiant chieftain. But with all their efforts the fish could not — so much work as the sea. When at last they went to sleep the bed was still more contracted and now could contain only four — that night and they lost one of them. Thus they lost one of their comrades but — at the end of five days or two weeks. The — the two friends said to each other — "Hence we will sleep with our elbows (kake-ot-tate) of hair in the middle of the head tied together so that none may vanish without awakening the other."

The night when they went to sleep the first accommodated one of them and the other slept on the ground but with his head tied to that of his friend on the bed. When it was midnight, the ghost again raised up the head of the sleeper and the suteman again appeared and asked — "Master art thou happy? Is thy hunger appeased?" The ghost replied as before — "Brother Katsura, I am happy as long as you are happy my hunger is appeased as long as you give me human food. So the suteman raised a cry of thunder together with the corpse."

The other goldsmith who was sleeping on the bed was aroused out of his sleep as soon as the ghost had begun to suck the blood of his comrade for he felt a pull at his head. Thus he arose and saw all that transpired that night and troubled with horror and fright when he found that the castle belonged to the old Katsura whose food was the blood and flesh of man.

No sooner was it known than the goldsmith rose up, and on the excuse of making his morning salutations went out of

the castle and ran for his life. The goat learned at once of his flight and immediately changing herself into a beautiful damsel, began to run after him, singing a very sweet and soft song. Husband hear husband! where are you going away? Do not leave me when I take you with you. But the good man knew that it was all a very strange and that there was a monstrous *Rakshas*. So he began to flee with greater speed. In the way he saw a large banyan tree sacred to the god Shiva. So he climbed up to a great branch and earnestly calling upon the deity, cried out—Protect me O Shiva Lord of spirits and ghosts. Protect me from that terrible *Rakshas*. His prayers were heard and when the *Rakshas* woman came to the tree and saw the goatsmith on its top, she tried to climb it but could not. Then she sat down under it and went on weeping and crying—O cruel husband why have you abandoned me? Come down to me I am afraid of climbing such a tall tree, otherwise I would have come to you. Do demand O dear lord of my life and soul of my heart. She made many such words and wept and sobbed, beating her breast and pulling her hair and the noise of her loud lamentation ran through the woods.

By chance a Rajah passed by that place on a hunting expedition and seeing a beautiful young lady weeping under the tree went up to her and consoling her, learned the cause of her sorrow. Then looking up to the goatsmith who was perched upon the highest branch he said—Fellow why do you treat so badly such a good and sweet wife? Come down and take her home. The poor fellow afraid of telling the truth and thinking that even if he did so, so

Plate XX.



The *Ashikari* came to the tree to see the giant or its top."

one would believe as required - Your majesty may take her away I am sure as my charge is her. She is wishing to me. Then the Kajah, happy to get such an easy prize, addressed him and - "We do not accept gifts from our subjects but purchase them. Here are two lakhs of rupees for her. Come down and take it. Put it under the tree and the girl with it. I have made a vow not to be so long as she is within sight. The Kajah, desiring to put the matter under the tree and taking up the evening diamond, placed her in a beautiful conveyance and brought her to his king him and married her with great pomp and style.

The Kajah had a favourite house, a favourite dog and a favourite son whom he loved very much. The first thing which the Kajah did was to set up the horse one night and then its house on the palace road in the Kajah's house. When the Kajah was next entering the house he was gone. He came at once to his new Kajah, the Kajah, on whom he doted with strange intensity and told her that his horse was nowhere to be found. The wife agreed and search for it in the palace and the other Kajah. The Kajah repaired to the houses of the other Kajahs who were everywhere and searched their palaces and found the house of his favourite Kajah there. He was, of course, very enraged with his Kajah and he was retained there for their unpaid crime and in spite of their strong protestations would not believe them to be innocent. However, at last he spared their lives but kept them in disgrace.

Next day the dog was missing and the day after his favourite son, and the shame of their disappearance was also laid on the shoulders of the poor Kajah. The Kajah

was intimate, and ordered them to be liberated. But on account of the strong intercession of the Prime Minister, and also because the ladies were *concave*, the Raja pardoned them their lives but ordered them to be thrown into a dark well, without any food.

The poor Rani lamenting their misfortunes began to live in the well, and to starve. They would have been forced to eat one another to die, as the burning fire of their hunger has not the eldest Rani brought forth a son. Then they unanimously cut the child into seven portions and ate it. Thus they lived for sometime on the flesh of the child. Next the other Rani gave birth to a son, and the babe suffered the same fate as his father. Thus one after another the six Rani's gave birth to a son, and every one was devoured by the famishing mothers. When the seventh gave birth to a son the others said — Now sister, kill it, and let us have its flesh to eat, we are dying of hunger. She replied — Sister, I will not kill my son. Here are six pieces of flesh which you gave me, but which I never touched. Eat and have your hunger assuaged, but let my son live. Saying which she brought out the six pieces which had fallen to her share and distributed them amongst the other Rani's. Seeing this the good Shiva was pleased with her, and coming down into the well in the shape of her father said to her — Daughter, I have heard of your misfortunes, but could not and up to this time any opportunity of communicating with you. Henceforth you will get daily eight dishes full of food, one each for you and your sisters and the other one for your child. Having said thus he went out of the palace and the Rani's were

supplied with food by invisible hands and began to live in that well as, rather than better.

The virtue of the celestial food was such that within one year the child grew as big and strong as if he were a youth of twenty, and then he began to demand his mother.

"Mother, have I any father, mother, grandfather or not? Where are they?" The Kalmi went hither and observed — "Son, you have no father but you have your name that is, my father who lives somewhere in this city. He is a carpenter, and so I mean as with him." The Emperor, as Mother — "can you permit me to leave you? I will go and search out this relative and see whether I cannot get out of this terrible and dark place." His mother answered him very strongly, but he was resolved to go. At last she made him adieu with tears in her eyes and the Prince went out to search for his paternal grandfather.

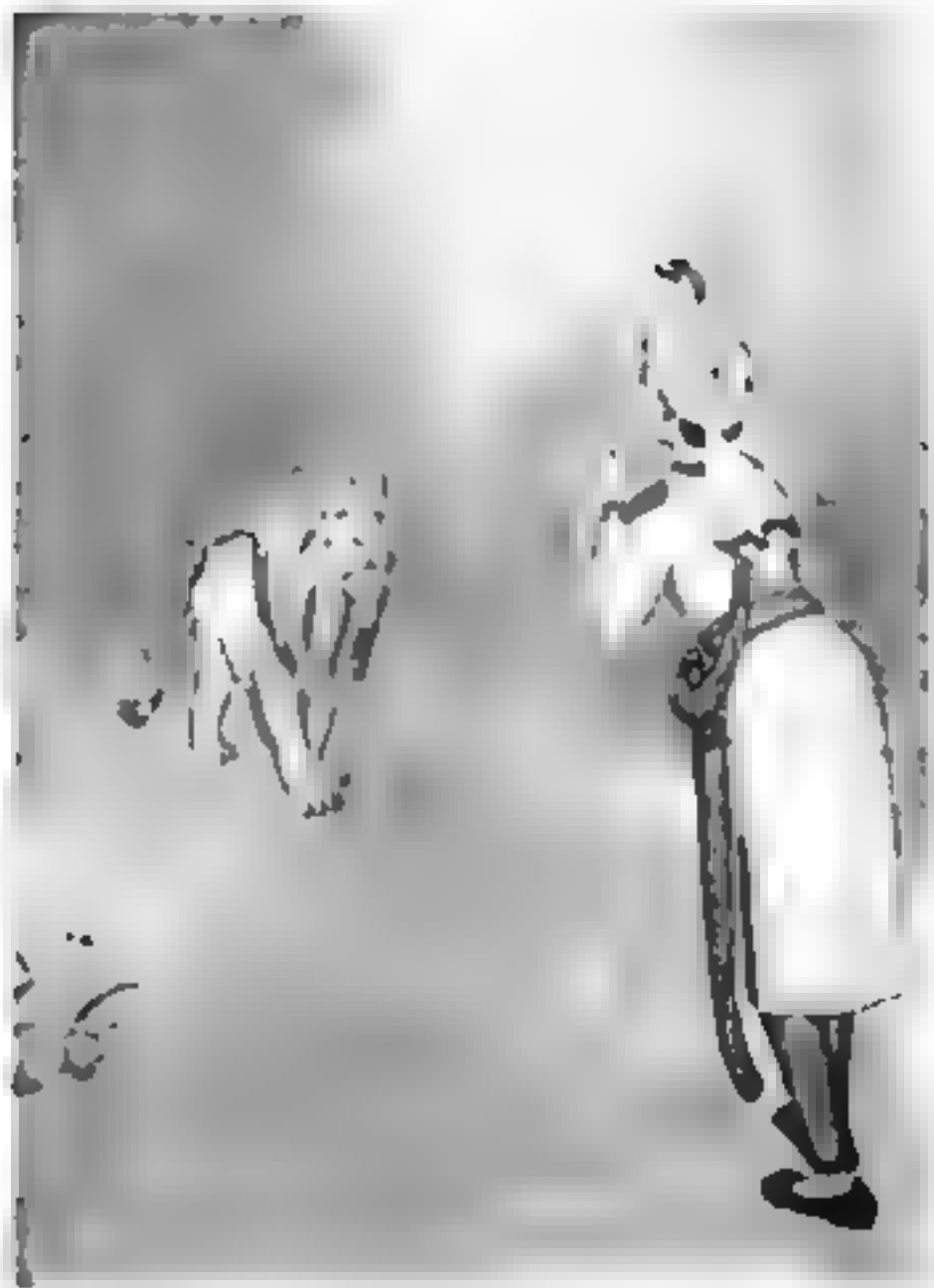
Following the directions given by her mother, he found out the house of his father and going up to him said —

"Vasudatta, I am your son, come to see you and the women of the house." The old man was very much pleased to see his son, and asked him what he wished to do. He told him of all that had happened to him, and said that he wished to see a woman — one of such wonderful workmanship that it may fly in the air and go upon the earth as it pleases, but it — The carpenter telling his grandfather to stop with him for some days, began to work on the machine he had made. He finished the machine in a week, and then presented it to the Prince. Great was the joy of the young man to find such a useful object, and rising on the evening of the same day, he went to the Kalmi.

He began straight to the place where the Kalmi was

holding his father he offered his services to him. The Raja was much pleased in his favour though he did not of course know him to be his son, and employed him at once as the captain of his guard, and sent him to keep watch over the palace of his new wife the *Katshana*. The Prince going up to the palace rode round and round the building on his wooden horse and frightened all who passed by his outrageous bearing. His arrival soon produced a commotion among the inmates of the palace so that the cruel queen herself peered out of the windows to see who this new watch was. As soon as she caught a glimpse of his face she at once recognised in it the likeness of the Raja, and knew him to be the Prince born to the wall.

So when it was night she put off her rich dress and jewels and wearing a warm-out and dirty cloth and disheveling her hair she retired to the bed of anger. When the Raja came to the palace he looked for the *Kam*, but not finding her in her usual place, and the maids of honor and asked them where the queen might be. They replied most kindly. The *Kam* has been weeping a day and fasting her breast, and has gone to the *harem*. The Raja hastened there, fearing that there must have happened something very wrong to have annoyed the *Kam* so much. When he reached the place he found her sitting on the ground, bedewing the floor with her tears. The Raja taking on his knees entreated her to tell him the cause of her grief, and after much solicitation she replied. 'Do you think I have no heart? Send me at once to my father. It is long since I have heard anything from them. Send someone at once to bring the news of their health and also the message



What are your plans for the future?

water and the *lanaspata haupa* (the rice lord of the forest) a plant which yields cooked rice and grows to the height of forty yards. Procure for me these things soon, or else I leave you. Send this young guard with a caped servant of your own. The king prince sent most solemnly to you as the director. The king prince said. My brave young man, go at once and bring the singing water, *lanaspata* rice and news of the women relatives. Haste as the most valiant thy life and return as soon as thou canst. Take this letter from my wife to her father.

The Prince at once rode forth and took the road to the city of the *Kakshases*. He travelled for months and months and he came to a dense forest, where resting from his horse he began to leave on foot. When he had travelled long he came upon a lion in the way, very fierce to behold. The Prince was very much frightened but not losing his presence of mind he stepped boldly towards the lord of the forest and said - *Mama* (uncle) *Kam Kam* (how are you) good day. The lion who had thought that there was a nice morsel for him in that young man, was sorely bewildered when he found that the new-comer was his nephew. So he welcomed him kindly - Come nephew come go in and pay your reverence to your *Nani* (maternal grandmother) who is there. The Prince went in to the lair and said - *Nani* *Kam Kam* and was welcomed by her equant. He tarried there for some time, and then went forward in his journey. Further on he met a wolf whose clutches also he got out of by establishing the same close relationship. Thus he crossed that forest full of wild animals by calling every ferocious animal he met with *Nana*, *Nani*,

"cousin," "friend," or some such endearing name. When he emerged out of the water he saw a small boat, but he entered it and saw a *Yogi* immersed in prayer. He stood with some anxiety, for while the saint was in concentration and as soon as he turned round he would have prostrated himself before him. "O great one, be kind to me in my enterprise. Tell me when I can get the singing water, the *Kanaspoti* rice, and the plate of the queen. Where dwells the person to whom this letter is addressed? The *Yogi* graciously told the Prince to tarry there that day and he would show him the way tomorrow. The Prince tarried there for the night and slept on a mat on the ground. When the *Yogi* saw that the traveler slept soundly, he took the letter and breaking the seal, read it by the light of the *Dhuni* (the perpetual fire which burns before him). The contents of the letter were:

"Dear brother, As soon as you see the bearer of this and deliver him, Yours affectionately, THE GOAT RAKSHAS."

The *Yogi* burned the letter, and taking up pen, ink, and paper wrote the following:

"Dear Brother - The bearer of this is my son and your nephew. Treat him as my son and send through him the singing water and *Kanaspoti* rice. Yours Aff. THE GOAT RAKSHAS."

The *Yogi* then put this letter in the bag which the Prince carried. When it was morn, the holy man pointed him out the road to the land of the *Rakshases* and instructed him how to proceed, telling him - "If you succeed in your enterprise, do not leave behind a single bone which you may find in the castle of the *Rakshases*. Bring them all away.

the hermit. The hermit was taking together the bones of all the victims upon which the singing water on him and, before they are eaten, and the goldsmiths were the magnificent. As soon as the goldsmiths saw the King, they recognised in him their comrade and great was their happiness. The King goldsmith then related to them how he had escaped from the clutches of the *Kakshasa* and how he had performed austerities and devotions for the sake of his friends and the ruin of the cruel *Kakshasa*.

Then the King also revealed to the Prince the true history of the King, saying: "I know that you are the son of the King on whose service you undertook the dangerous journey. The King who has sent you so far is the cause of all the misfortunes which you and your mother and step-mother have suffered. But now her days are numbered. Let us all accompany you to the King's court and expose her. The Prince assumed all the rest of the company, but taking with him the seven goldsmiths, the singing water, the *Vanapatti* tree and the *prabhu*, entered the forest. He again paid visits to his Uncle Lion, Uncle Wolf, Uncle Tiger, Uncle Cobra, Uncle Elephant and others of the forest. They were much pleased to see him and every one of them presented one of their young ones to the Prince. The Prince accompanied by this *devata* company entered the forest. There on the entrance he found his mother-in-law and young men. He went to words the city and in the *urnava* (train of birds, beasts and other animals) he appeared in this array like a show man carrying a moving menagerie.

When he came to the outskirts of the city he changed

his drum and assuming the garb of a juggler he and the seven girls went to the bazaar and announced that they would perform the wonderful magic play called the *Kashanur* and the King could get a great assembly to witness the performance. Then the Prince began his show. The spectators raised loud cheer when they saw him moving busily among his strange collection of wondrous things. Then he struck the drum and at once the animals began to dance in a wonderful circle round and round the Prince. He then waved the branch of the magic tree and it at once grew up into a tall tree and cooked rice of sweet flavor rained in copious showers before the spectators and all who tasted of it never had they eaten anything so good. Then he dug a large tank and threw the bottle of the magic water into it and at once the whole tank was filled to overflowing with the water. The performance lasted for seven days and on the last and seventh day the Prince said: "Now we are going to give you our last and wonderful show. The dance of the parakeet. Then he brought the parakeet and ordered her to dance. The bird began to dance and at once the *Kashanur* Rani came out of the palace and began to dance before the whole assembly. The King was horrified at this, but held his peace. Then the Prince broke one leg of the parakeet, and behold one leg of the Rani became broken too. But still the parakeet went on dancing on one leg and the Rani also danced on one leg. The Prince then pulled out one wing of the bird and the Rani lost one arm but still the dance went on. At last the Prince broke the neck of the bird and the Rani uttering a loud scream and reeling



her original shape of a large forty-yard long *Rakshas* fell dead on the spot. Then the whole assembly cried out with one voice : "What is this, whom have we here ?"

Then the Prince stepping forward addressed the assembly. "Here you see the *Rakshas* who has been the ruin of this fair kingdom." Then the Prince went out for a short time.

The next scene was still more wonderful. There came out seven goldsmiths, each leading a *Rani* by the hand, and followed by seven Princes. Addressing the Raja they said,—"Here are the most injured ladies, your *Ranis*, and here are the seven Princes, your sons. Take them and embrace them." Then the *Yogi* goldsmith related the whole story,—how the *Ranis* were forced to eat their sons, and how they had been revived by the singing water, and all the adventures of the youngest Prince.

The joy of the Raja and the whole Kingdom knew no bounds. Even the favourite horse, the dog and the Prince were revived.

THE STORY OF KIRA AND LAL

In a certain city there lived a poor grass-cutter who used to rise out in poor livelihood by daily bringing grass from the jungle and selling it in the city for an anna or two. One day as usual he rose early in the morning and went out of the town to cut grass. When he had cut a sufficient quantity to form a bundle of ten arro or so he found that he had forgotten behind the rope with which he used to bind it. The grief of the poor grass-cutter might well be imagined for he was to lose all the labour of the day. As he was in deep despondency his eye fell on something like a rope girdling the trunk a few paces from him. He went to see what it was, and when he came near it, he found that it was the carcass of a dead snake. So he was very glad to find the dead snake wherewith to bind the grass. So with the utmost eagerness he picked it up, when lo, it was no more a dead snake but a sparkling ruby or Lal of the greatest value. The poor labourer was at first somewhat astonished and frightened by this sudden metamorphosis, but soon overcoming the new feeling he carefully tied the ruby in his paper roll and returned home where it was about dusk. Thinking that such a beautiful thing (as he assumed the poor fellow would know the value of the gem) was fitted for the king he went next morning to the palace and presented it to the Raja. The king was very well pleased to get such a precious jewel, and paid him handsomely for it so that the poor grass-cutter had no more necessity to cut grass for the remainder of his life.



Woman sitting with child, the year after

The king taking the ruby went into the *ashoka* and gave it to her beloved Lal. As soon as the queen took it up to advise to her lover how precious it was she surprised when she found that it was no longer a ruby but a very sweet and pure gem. As the queen had no children of her own she began to tend the little baby with the greatest care and affection. And since it was a ruby which was changed into a child, she called it by the name of Lal. As Lal began to grow in age and beauty he exhibited all the signs of royalty and greatness. When he was of eight years of age his father sent him to a school in which the princes and the princesses of the realm were taught. In that school there also read a very bright princess called Hira (or diamond). Lal and Hira soon became very intimate and began to love each other before they were very long together. Years passed and their childhood grew stronger and stronger. At last the king the father of Lal heard a report that he at once ordered him at the risk of his displeasure to cut off all connection with Hira. In the meantime Hira having finished her education was now going to be married to a very powerful Raja who was old, married and stingy in his gift. When the news of the approaching nuptials of Hira reached Lal he became almost frantic with grief and disappointment. No one night he stole out of the palace, mounted a very swift horse and rode to the king son of Hira's father. When Lal reached the city it was the day when the marriage was fixed to be solemnized. The bride Hira came out of the palace accompanied by a long procession of gaily dressed persons, who marched with lights and drums through the well-

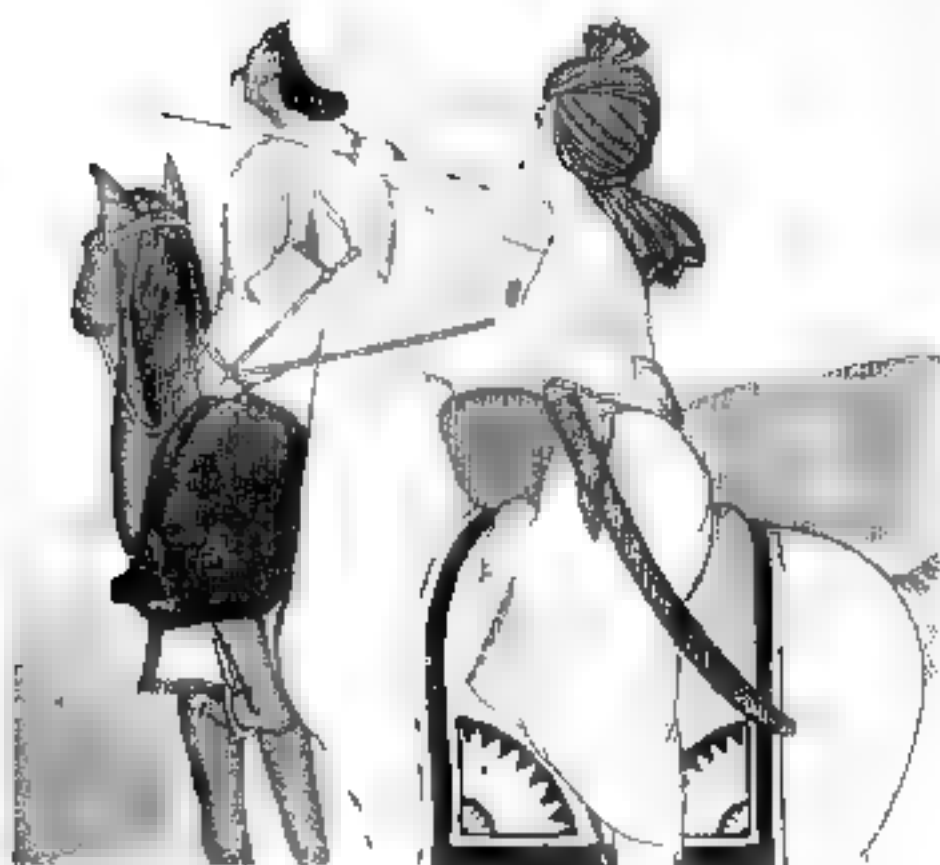
decorated streets. Lal had pointed him self at a corner, no part of the street and as soon as the procession reached the palace. Hira caught sight of him and was very much pleased and knew her distance was right. As the marriage procession proceeded Lal found an opportunity to whisper something in the ear of Hira. When the procession had reached a certain part of the city and the people were absorbed in witnessing the brilliant illuminations and the works or hearing the ravishing notes of the musical girls. Hira slipped away unperceived, and joined Lal. At once she put off her female dress and put on a male dress which Lal had with him and which was of the same cut and colour as the one which he was wearing. When thus dressed no one could tell that Hira belonged to another sex, so completely did the dress fit her, and as she was of the same age, stature and height the two seemed like twin brothers. Thus Hira and Lal riding on two horses went out of the city and rode with the greatest speed possible for them and as they rode and the horses of the night steeds gave out flashes of fire and the woods began to ring with the clatter of their hoofs, but on and on they rode till the sun went down and the stars appeared in the sky.

When it was dark and they had ridden sufficiently far from the city to elude all pursuit they took their halcyons in a grove but by the roadside. There was an old woman living in that hut who bade the travellers welcome. Now the hut belonged to two very powerful rogues the husband and the son of the old woman who had not yet returned from their nightly work and the pair were had no idea of the danger to which they were to be exposed. Hira

being rather fatigued, laid herself down to rest, and the maid servant of the old woman began to rub and press her legs and feet to a late sleep. As Mira was half-awake and half-asleep, she felt a drop of water fall on her leg, and on looking up, saw that the maid-servant was weeping. She asked her the reason of her sorrow, on which the maid-servant wept more and more, and at last whispered out:

The house in which you have taken shelter belongs to two very cruel robbers; they are out now on robbing, and will soon return and murder you both. On hearing this Mira at once jumped up, went to Lal and told him all about the house. Soon they both went to the teacher's—old woman, and running on the horses side by side in the dark. The hag made all efforts and excuses to stop them, now telling them about the darkness of the night, the late hour of the hour, and then enlarging upon the dangers of the road. But the overbold men went to her. So when she found that they would not return, she ran after them crying: Two fat birds are flying away, two fat birds are flying away. Her husband and son, who were just returning from their depredations, heard her cry and understanding the signal, at once gave chase to the fleeing kverra. Lal, seeing that two men were pursuing them, discharged an arrow which pierced the heart of the robber's son, and he fell down dead. On seeing this the father returned home vowing to wreak vengeance on Lal. In the meantime Lal and Mira reached a place where they stopped for the night. When it was day they found an old man sitting outside who offered himself to be their groom. Lal took him under his employment, and when the moon-

ing had advanced they reached the place where the woman lay prostrate on the ground. When they had reached there they found the girl's subject's grave lying there, and they all burst out crying. A sickening pain came over Hirā and she could not move. She took off her new turban and looked at her hand for her life, seeing that it was not a man's hand, she watched him for some time and was a woman, as she was was willing to marry him. She spoke to him. The girl was not older than the deer, and a fairer and after some hesitation he accepted the deer's skin and gave it to her. He then turned towards the hut. When she had seen a few minutes Hirā took up the skin and put it on and looked at it. The girl said to her, 'Do not wear this skin, for it is not a man's skin, but a deer's skin. It is a shame to wear it. Wear the skin of a man, and you will be happy.' Hirā, looking at the skin, saw that it was a deer's skin, and she turned her face towards the deer. She then saw that the deer drew out her sword, and she took up the sword and cut off the deer's head and putting it on a stick took it to the place where was lying her dead lover. When she reached that place she made a loud cry of lamentation over the dead body of Lal, and all the passers-by who passed by that road began to pity her. As such women are it three passed by that road the deities Shiva and Parvati, and seeing Hirā weep so piteously the latter asked Shiva, 'Why is this girl weeping?' The god Shiva replied, 'Does it thou want to hear the reasons of every weeping man? Then thy heart would almost be broken by the tale of human misery. Do not, therefore, ask any question.' But Parvati was moved by Hirā's lamentations, and would not stir a step



"Don't ask me if I've cut off the robber's head."

forward till she had forced him to tell her the reason of Hira's grief and to cure it. On being thus pressed Shiva told her of the death of Lal and, approaching Hira, he took the dismembered pieces of Lal's body and, joining the head to the trunk and them together with the blood taken out of his own five veins for the blood of the divinity living America, Lal at once revived and the happiness and great love of Hira knew no bounds. She fell flat on the ground before the deities and worshipped them. When she had arisen, the deities had vanished.

Then Hira and Lal riding on their steeds went forward. After traveling for many days they reached a very large and populous city and took their lodgings in an inn, where Lal, leaving Hira behind went out to make some purchases. He entered a large street and at every shop made some purchase or other and giving the price told the shopkeepers to keep the thing in their shops as he would take them away on his return. So he went on from one shop to another and at every shop where he made any purchase advanced the money and went forward. At last he came to the end of the street where there was a betel-seller's shop. He went to the betel-seller who was a sorceress and asked for some betels. She said: "Come my sweet lord I will give as many as you like." Lal who did not know her character went with her where the wicked sorceress enchanted him into the form of a goat.

Here when Hira saw that he did not return she went out in search of him. She as usual was dressed in the male attire. When she entered the same street in which Lal had made purchases, and when she passed by the shops, the

merchants mistaking her for Lal, offered her the things purchased by him. She answered she would take them on her return. As she went on, every shop-keeper offered her something or other and she made the same reply. When she reached the shop of the jeweller, it asked something of her nothing. He at once made a shrewd guess at the truth, that her Lal was there. So she went to the jeweller, and asked for some beads. The jeweller replied — "Come up, sweet heart, I will give you as many as you like." "I am not so foolish as the other," said Hira, and went away. As she was passing by a certain street, she saw that an old woman was cooking some sweetmeats, and was weeping and weeping all the while. Hira went up to her and asked — "Mother why are you cooking these sweetmeats, and why are you weeping?" The woman said — "What do you ask, my child? It is a very sorrowful tale. The king of the city has a daughter to whom every night a human victim is offered. To-day it is the turn of my son to be sacrificed. These sweetmeats are for him and I weep for him." Hira said — "Do not weep, good mother! I will go instead of thy son to the terrible princess. Give me these sweet things to eat my fill." The old woman was but too glad to find such a willing substitute, and gave Hira all the food prepared. When Hira had eaten to her satisfaction, she rose and went to the palace. She was soon conducted by the royal officers to the chamber of the princess. Hira, being in male attire, passed for a young gallant and was treated by the princess with all the show of love and kindness with which she treated her victims. When Hira had taken some

refreshment a priest was selected in whom joined the two princesses in the nuptial tie. Then Nina and the princess retired to a private chamber. There a sudden change came over the princess who had appeared a moment before so weak and dying. She was kneeling at the mouth, tearing her hair and frightful to behold. Her eyes shot forth burning flames and shone like two ice coals. She roared on the ground and writhed and lashed herself. At last her rage was somewhat slackened and the princess fell into a deep swoon. When she awoke a snake-like her left thigh burst open and a terrible black snake of the deadliest species reared out of it. As soon as the creature had completely come out of the thigh it darted towards Nina with a fearful hiss and great fury. Its forked tongue was frightful to behold. But Nina though frightened did not lose her presence of mind and as the reptile approached to bite her she cut off the snake's head with a blow from her sharpened sword. Nina remained all the night with the unmarried princess and by ministrations brought her to her senses. When the news reached the king that the snake who had possessed Nina's thigh was king's brother and a man of worth called Nina. The king was mightily well pleased with this and calling up Nina asked her what reward she would have. Nina asked in return half an hour's sovereignty over the city. The king gladly laid down his sceptre and crown and placing Nina on the throne commanded all his subjects to obey it with whatever Nina ordered.

When she ascended the throne the first thing she did was to send a courier to the city which he proclaimed: Let it

he knows to me that the king has ordered all his male or female subjects to go with his Minister with all their cattle, beasts, and birds on the 1st day. All rushed towards the palace taking with them every living creature which they possessed, and when they assembled before the king and their names were read out it appeared that the late minister was not amongst them. Others at once ran to the house of the betel-nut tree and brought her bound with her goat and laid her before Him. As soon as the goat saw Him it ran to wash her and began to bleat and jump around her. Him knew at once that it was Lal and asked the sorceress to sell it. The sorceress said: "Most puissant king, I have kept this goat for sacrificing to another Ash in the coming new-moon day. It being a religious vow your majesty's most humble slave cannot sell the goat." Hearing this Him cried out: "Others and that infirm sorceress, and let her be turned to a skink." Soon the officers of justice seized her and carried her to the place of execution and put her to death. Him took possession of the goat and by certain mantras for she knew white magic restored Lal to his human form, and acknowledged him before the whole assembly as her beloved husband, and putting off her male dress assumed the garb of her sex and went into the seraglio.

The princess was very much mortified at finding that Him was no man. But she soon overcame her disappointment and was married to Lal. This Lal began to live there and passed his days pleasantly in the love and company of his two wives.

One day the princess asked Him: "Dear sister tell me



Herakles, in possession of the goat, and restored Laios to his human form.*

what is my caste? Lal said, 'You are a Brahmin and Lal, for though
 we know that he is the adopted son of a Kshatriya, some-
 times he is called a Brahmin.' As they sat his improved
 enjoyment was further deepened. Hira said, 'Why is the
 name of this knowledge given? Are we not Brahmins by birth
 and by caste? It is only a name and not a reality. What
 more can we require?' But the princess would not listen
 to him. She insisted upon knowing the caste of her
 husband and asked Hira to mention solemnly that she
 would assist in his duty. So Hira going up to Lal
 asked, 'What was his caste? I am very much grieved
 at this moment, and I ask.' Lal said, 'Do not ask me
 this, you will be at his side and do it.' But Hira was bent
 upon knowing the truth. So she took her to a river and
 coming to the spot where the prince stood would know
 my caste? Hira said, 'Yes.' Then Lal entered the
 water up to his knees and repeated, 'Are you still deter-
 mined to know my caste?' Hira said, 'Yes, my lord.'
 Then Lal proceeded deeper into the stream till it reached
 to his neck and again asked, 'Do you still wish to learn
 what is my caste? It is not yet too late.' But Hira
 answered as before, 'Yes, I do.' Then Lal entered deeper
 into the water till his whole body was submerged and
 only a tuft of the hair + his head remained on the surface
 to mark the place where he was standing and he asked
 from under the water, 'Hira, are you still bent upon
 knowing my caste? Forbear, still there is time
 or you will ruin the whole of your life.' And the voice
 of Lal from under the stream sounded hollow and strong
 as if he had already become the denizen of another world.

But Hira's resolution did not waver and she answered - "I do." No sooner had the words been uttered than even the tuft of hair disappeared and behold in the place where a moment before Lal was seen and heard standing there floated a large black snake. It remained visible for a few seconds, and then suddenly vanished. Hira waited and waited for the re-appearance of Lal but no Lal did she see again, and loud and piercing was the cry which she gave forth when she realized the extent of her misfortunes, and wept and cursed for the remainder of her life the folly of her impertinent curiosity.

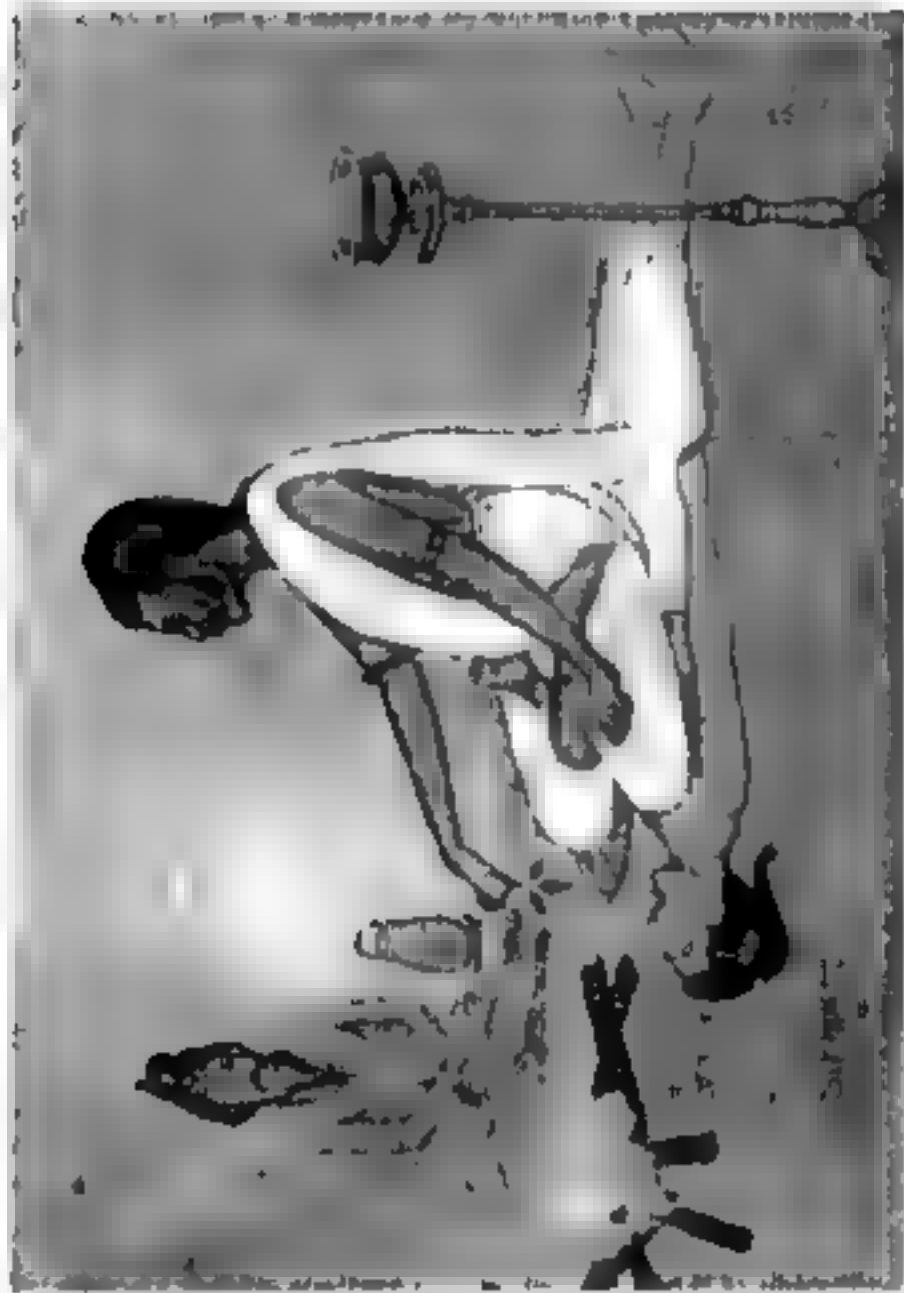
THE STORY OF KILVINHAM AND THE TOL'N

[illegible]

A large crowd gathered in the main square in front of the residence on the opposite bank. The river on which the city was situated, a large boat had been moored but was going in a wrong position. In the middle of the boat all the city men of the ruling government. When the boats of his numerous subjects and great nobles also appeared through the town many came to see and a great number of people of various ages and various social classes gathered around. In the early morning the number of people to visit his residence began to increase. No doubt was that even the priests appeared at the palace of the Raja and a woman had been found to suggest that all was not well with this seeming ruler and that some conspiracy against him was being secretly hatched under this garb. Therefore to find out the truth he one night stepped out of the palace and, putting on a disguise swam across the river and hid himself in a corner of the roger's hut.

What he saw on his way out at the jet head up into

his heart and a voice again was heard, but it was not as the night which met my view. He found the dog stretched on the floor at the entrance of the room in a dead position. The dead body lay flat on its back with a person to whom the blood had flowed out of its nostrils and its mouth. A minister was sitting in the chest of the dead body. He was repeating some mantras and now and then putting a little of the prepared red and white paste with a bit of incense into the mouth of the dead body. The teacher exclaimed, "I am going to try to get the after-ghost of the deceased to come out of the body." "What do you speak?" Then I was told to wait till the time of the dead body was at hand. I heard the minister cry out, "Speak O Son, speak. The Only beloved son have I sacrificed to mother. I wish her to wreak vengeance on the ungrateful Raja. Speak O Son, speak." At the end of each cry and exclamation after which the minister put a fresh quantity of flowers, sandal paste, betelnuts, &c. into the mouth of the corpse and again the living person at whose feet it lay and moved. Again the guru, father and ex-monster cried out for the third time but without success. The yogi seeing the failure said, "Have patience my child. There must be some stranger in this room whose thought intention has penetrated into our mysteries, and therefore the sacred and mysterious Dev does not vouchsafe a reply." Then raising his voice the yogi said, "Whoever thou art that watchest our sacred and secret proceedings, be turned into a dog." Three he repeated this, and Yakraji tried to go out of the hall, but he found himself rooted to the spot.



and, though the bird rejected him, was instantaneously changed into a dog and began to urinate in the hut.

When it was morning and the Raja did not return to the palace great was the fear of the ministers and the other officers of the state. But in order to allay the public anxiety it was given out that the Raja was indisposed and would not hold a durbar for some days. In the meantime secret messages were sent in every direction to find out the whereabouts of the Raja, but without success. Then the ministers and the members of the court consulted together and unanimously resolved to see the astrologer of the old astronomer Varahamihir. Going up to him, they requested him to tell his majesty where the late of their beloved Raja. The astrologer found out he knew not the whereabouts of the Raja, and the calamities which he had undergone by the curse of the raga. Then addressing the councillors and courtiers Varaha said: "Now, it is very difficult to extricate our monarch from the clutches of this terrible monster. He is a mortal enemy of our Raja and we must not go on having knowledge of that he is prevented by the four evil gods from doing so. We must Varaha. But though they have watched him so long and ever to overpower him, when the gods have completed the horrible ceremony of raising the dead body. In the coming few months the monster will rise and then the last day may come when power before the supreme power of him. Something must be done immediately to save him. Having this before him, then, a king remained a silent and gloomy contemplation.

Then it was decided the day of the astronomer's death.

anced and he summoned his twin sons to his presence. Relating to them the unfortunate condition of the Raja he said — Children, we have long eaten the bread of the King, now is the time to show our gratitude. We must save him though at the price of our own lives. Are you prepared to embark in this dangerous enterprise? The twins, who were two very handsome young men, replied in one voice — Father when were we not ready to obey your commands and our King? Tell us how we can be of any service in this emergency. The happy father then took them to the river-side, and showing them the hut which was on the opposite bank said — There you see the cottage of the sorcerer. At the door of the hut you will see a black dog, that cunning dog is our beloved Raja. I will change you into two deer, and you must go and entice away the dog to this bank. The river is not very deep, and the dog will follow you as soon as he meets you. The influence of the sorcerer is as far as the middle of the river, and not an inch beyond. So run as quick as you can, and bring the dog out of that limit with the greatest speed. So long as you are on the other side of the middle of this stream, you are within the control of the sorcerer and your life is at his mercy — on this side of it you are safe. Having given them this caution, the astrologer changed the twins into two very graceful deer that swam through the river towards the cottage of the sorcerer.

The deer reached the door of the hut, and no sooner did the dog perceive them than with a deep growl he ran after them. The deer at once plunged into the water, the black dog chasing them. The howl of the dog roused the



Yagi from his trance, and he saw that the Yagi was changing its form. At first no suspicion of the real nature of the case entered his mind. Looking intently at the deer he perceived that the magic coat and the one that they were human wings. At once the Yagi changed himself into a kite and flew into the air after the deer, with the intention of pinching out their eyes. The four boys guessing his object raised a dust storm in the air and prevented the kite from penetrating his prey. By that time the Raja and the twins had arrived at the middle of the stream, when the kite piercing through the storm came down with great velocity and plucked out one of the eyes of the foremost deer. The next moment the three—the two deer and the dog—had crossed the middle line and were out of the baneful domain of the Yagi. The kite hovered high in the air but failed to cross the line.

When they reached the opposite bank the astrologer next accosted them to learn about the accident and great was the gratification of the Raja at this hour. The loss of one eye of the younger brother was at a temporary damp on the rejoicing of the party, but still the whole was a source of happiness and joy. As the news came in, the Raja had recovered from his dangerous excitement, though the beauty of the astrologer. The adventures of the Raja and the Yagi were kept strictly secret. But the Raja found that the state of the Yagi was daily increasing in strength and numbers. The protesting started the four, and it was only in that the intelligence for good would stop at a constant state before the magic power of the Yagi. The Raja in the extremity asked the advice of the astrologer in order to counteract the male nature of the monster.

Varaman heard the cuckoo at twilight in the garden and said—'O Raja my powers are not sufficient to cope with the rogi. I know only three sciences, while he is the master of thirteen sciences. In my trance I have searched through-out this world, but have found no one his superior in learning and magic art, except the daughter of the King of China. She knows thirteen sciences and can save you. If you can marry her your life is safe.' The Raja having heard this, assembled his ministers and giving them the charge of the affairs of state, went on horse with his horse towards the country of China. Though the counsellors strongly dissuaded him from this dangerous journey yet he would not listen to them but went out of the city on his race horse that moved as fast as the air.

He rode on and on for many days and then asked a passer-by—'Friend, whose dominion is this?' The person addressed looked with amazement at the questioner and said—'Do you not know this? All this country belongs to the good and great King Vikramaditya.' The Raja rode on and wherever he asked he found that it was his own kingdom. Never had he realised so great a man with the extent and riches of his dominions and all the more intense became his desire to preserve it in his dynasty at all hazards by counteracting the machinations of the rogi. After months of riding he crossed his frontier and entered the kingdom of China and it took many weeks more before he reached the capital city. When he arrived at the principal city it was dark, so he did not think it advisable to enter it at that late hour and therefore he stopped in a garden outside of it. Tying his horse to the trunk of a tree

he stre^t his himself on the ground near it and being weary soon fell into a deep sleep.

As fortune would have it, a gang of thieves passed by that way and seeing the river horse took it for a good owner, which suggested conceits to their undertakings. The leader of the thieves, therefore, vowed saying: "Whatever booty we shall get to-day we will divide amongst ourselves and this suspicious horse." They then entered the house and broke open the royal treasury and rifled it of all its contents and were not even a quarter of an hour detained. Then coming to the tree where Raja Yikhan was peacefully sleeping, they sat down and divided the spoil. A precious necklace called the *hou la ho* for some time lay unclaimed in the midst of the hoard. The thieves, therefore, putting it round the neck of the animal went their way. Soon after their departure the burglary was discovered and the officers of state ran in all directions to find out the audacious criminals. Some of them came to the spot where Yikhan was sleeping and seeing the necklace on the horse naturally took the sleeper to be the thief. In turning him with a gentle hand from his sleep, they heard him bound hand and foot together with the monstrous river horse before the Emperor of China. The Raja could have easily explained away the appearances which were against him and exculpated himself from the false charge, if he had chosen to do so. But he was unwilling to put aside his integrity, and preferred to suffer the punishment of a felon. The Emperor seeing that the charge was fully established against Yikhan, ordered the executioner to cut off his hands and feet and throw him thus mutilated into the prison square.

perfectly cured, he placed him on the seat of the up-purash and he was carried round and round the pool by the oxen. Thus the Raja was cured of the ailment and he was well at the time. He was seated with food and drink and in fact everything by the side of and passed the time as usual.

One day the old man seeing that his prince required bathing as he looked very ill and groaning said to his wife — 'What wash will you use for my son? He does not appear to be well.' Raja Vikram interrupted him saying — 'Father! I would not like washed unless you wash me in the tank which is in the summer garden of the princess. Hearing this the old man went into hysterics of rage and said — 'Look at this presumptuous fellow! He would not bathe but in the waters of the princess's tank. Know you not that that tank is for your better, and that no male of the tribe have ever used the golden ornaments of that garden? O husband, you will never do such a foolish and dangerous thing as to gratify this most absurd and unreasonable whim of this most ugly demon.' The husband merely replied — 'Certainly I will. You must remember that he is my son and I must satisfy this simple desire of his at least what it may. Therefore when it was dark he took the Raja on his shoulders and carried him to the summer garden of the Princess of China. Fortunately for them they found the garden guarded at that moment and the old man took him and placed him on the banks of the tank. The Raja then bade him depart and come to take him away after midnight. The honest old man was at first afraid to leave his helpless adopted son alone

but was surprised to find him there. The hanging creature retired with a heavy heart to its own cage.

When the sun came out the next day, the king went to the tank where the water was still hot and noticed as first he saw I was sitting at the bottom of the tank. I went out down to pursue my prey. Having observed the prince in a moment I went to the bottom of the tank. I noticed the prince and saw that it was going towards midnight. Then he came out in a boat to look at the prince. He saw a man at large and was sitting in the cage. I had noticed by the prince's known name that it was the prince. He had employed the weather vane of the air and fire and made them great movements which he had seen in the past. It was another name for Yikram. As soon as the prince was seen, the gates of the temple, the gates of the temple which had gone out were lighted of themselves and the people started in, in amazement at seeing them. As the gates were lighted, they had extinguished when they had gone to sleep. It was the virtue of the prince. I had the prince's name. Lower and higher rose the moon and winter and lightning turned the lights and as the moon fell and died away the lights also went on their own and were extinguished and the whole city was again immersed in the same darkness as it was in the past. The prince also was awakened when the lights were thus lighted, and he turned the strange phenomenon, and knew at once that it was the work of no one else but King Yikram. How strangely did her heart flutter when she made this discovery for it was the highest ambition of her soul to see and win that great monarch of worldwide fame. She knew also that Yikram



had come in disguise and she found out through her great knowledge of the secret services that he was plotting with an enemy. Beyond that she could not learn now, her science was at fault.

Here when it was past midnight the soldier crept into the garden and carried back the Raja to his home as directed and putting him in his bed went to sleep. The son was up, but the poor soldier fatigued with his night watch was still in his bed when he was roused by the royal officers who came to summon him before the princess. The poor fellow was trembling all over and was nearly afraid in his mind since he thought that his trespass into the garden had been detected. When however he was brought before the princess he saw that all the soldiers of the city were already there and were standing with sword hands. This gave him some courage for whatever might be the reason of his being called there surely it had no connection with his nocturnal visit to the garden. When he had taken his place among the soldiers of the city the princess turning to the officers said: "Are all the soldiers present? Have none been forgotten or omitted?" The officers bowed assent and then the princess turning towards the soldier said: "Look ye know, by our orders tomorrow morning let each and every one of you bring me with a headdress the usual mantras of old. If you fail to do so you and your family will be pressed out of their lives in the town and then she dismissed them. The soldiers returned home weeping and crying and cursing the propitiations of the princess.

When our soldier retired from the palace of the Prin-

cess of Yama, he was sad and despondent and as it is natural under such circumstances he was ill. A month with his wife. The women, learning the reason of her husband's illness, how he was ill, and how ill he was, saw the reports of the doctor. Do I not tell thee not to see for thyself, counsel of mine? Now he has no more, no more have gone from and to work and now they have reached the worst stage. All. We know not thou get such a report as this. What wilt thou do, mother? I come into presence to know of death is inevitable and I am among the stones. With his new woman and lamentation and bewailing and well might she die. But the new woman had a plan. She was to console her though he knew that his new privilege was not to be. That day no fire was lit in his house and no hearth smelt in his kitchen. And the whole house remained weeping and mourning without food or drink. The bedside poor Yama sat for the night, without food and when it was evening he called the woman and asked him what was the matter that no fire was lit in his house was not lit nor any food cooked. He learned the cause after much difficulty for the woman kept weeping and the women went on crying and cursing her husband and his privilege. Kyo Yama then said: Father, I will die as seems to me very probable let me be at least like men. Why should we starve ourselves and meet Yama (the god of death) half way. Let him come and take us away sound and healthy. Let us not die with our stomachs empty. (We have our food prepared. After much reasoning and lamentation of this sort the poor old man and his shrewy

a while were persuaded upon it, cook their food and eat and drink, though it was their firm belief that they were eating their last meal. The poor couple oppressed with the malice which awaited them in the morning did not get a wink of sleep for a long time, but at last nature overpowered them and their eyes were closed for an hour or so.

As soon as Vikram saw they were asleep he sang in a low voice the *ragini bhairabi*, and at once his four guardian spirits (*bars*) made their appearance and with joined palms addressed the Raja:—“O, in the action of the family of fire (*agnishilas*), how long will you hide your dazzling splendour in this obscurity? How long will you remain in this helpless unknown state? Tell us your will, and we are ready to obey.” The Raja said:—“My trusted friends, I shall soon emerge out of this obscurity. But now you must help me again as you have been doing so long. Bring one hundred thousand maunds of the best kind of oil.” The *bars* vanished and in an instant the hut of the oilman and the adjoining street were full of thousands of large black jars containing the oil.

Though the oilman's eyes had closed, he did not get any refreshing sleep. He dreamed horrible dreams, and the last one was so terrible that he jumped out of bed with a fearful cry that shook the whole neighbourhood. He dreamt that the officers of justice had come to fetch him and were hurrying him bound hand and foot to the place of execution. The dream on was kept up even when he opened his eyes for seeing the row of oil vessels, he imagined them to be soldiers, and thus he kept on crying—

"O help, help, they have come to murder me." It was after some time, and when he saw that the so-called soldiers did not move that he was convinced that it was all a dream. His sorrow was turned into joy when he saw so many jars of oil, and little did he suspect to whom he was indebted for this kindness. Therefore with a happy heart he went up to the palace early in the morning before any other oilman had arrived, and informed the princess that the oil was ready.

The princess had gained her object: she had come to know for certain that Raja Vikram was at this oilman's house, for no one else except his famous wife could have procured so much oil at such short notice. So she dismissed the other women who had also come by this time to the palace to inform her of their inability to meet her demand, and then she told our oilman to tarry. When all had gone she asked him, "Oilman, of those valuest thou hast, tell me truly whom thou dost harbour in thy house." The oilman replied with much hesitation that he had no one living with him, but his wife, and an innocent, poor helpless creature, the doord, whom he had picked up from a public square and adopted as his son. The princess at once saw in this seeming doord the real Vikram, and therefore addressed the oilman thus:—Look thou! two months hence on the full moon day the Emperor my father will hold a great Durbar of *swarambara** to which will come all the Rajas, Princes and the chiefs of the world. Come thou also on that day and, bringing thy doord (as

*The dance of a bearded by the lady herself.

thou cajest him) with thee, stand in some prominent place. With this command she dismissed him.

On his return home the old man announced to his wife the story of the *swayambhara* of the princess, and then turning to the Raja he said:—Son, thou art very lucky thou shalt see the grand ceremony of the selection of a husband by the princess. I will carry thee to the palace for I have been ordered by the princess to do so. The Raja understood quickly that his retreat had been discovered by the subtle princess and that he would gain his object, for what else could have been her meaning by inviting him, if she had not made up her mind to select him. The two months passed away in great bustle and preparation in the capital of China, and now the day of *swayambhara* arrived at last.

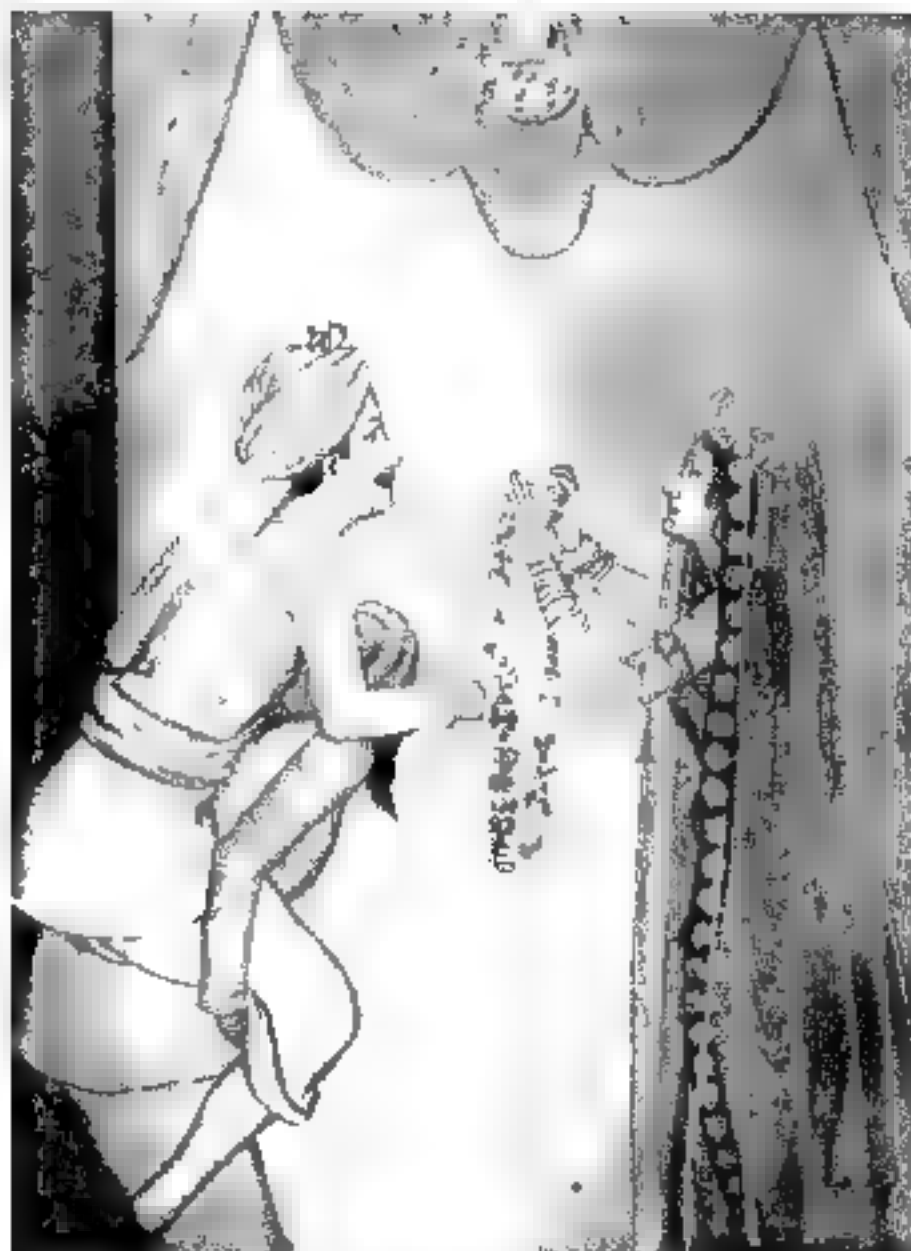
Who can describe the rich and gorgeous scenery of that royal assemblage? Kings, Princes, and Ranas thronged from all quarters of the globe and pitched their tents in and around that imperial city. The pavilion in which this galaxy of crowned heads met was as richly decorated as the persons of the guests who had graced it with their presence. All sat expectant and with throbbing hearts, every one thinking himself the fortunate candidate on whom the imperial garland should fall. In a corner of this vast assemblage and out of the sight of the gazing multitude stood the old man carrying on his shoulders the mutilated Vikram. He had dressed himself and his protégé in his best, and his best was a long way off the worst worn by the meanest menials of the pettiest chief in that company. With the oppressive sensation of being an intruder

in this noble assembly the poor outman stood rooted in his place his heart sinking within him.

At last the princess entered the palace attended by two of her maidens. She was a child of beauty and merit upon the countenance with ever smiling features. Adorned with pearls and precious stones, her garments and dazzling splendour. She carried a garland of sweet smelling flowers in her hand, and cast a hasty glance on the assembly. But she saw not the object of her search in their midst, and then she looked on every side. What could escape the searching glance of hers? The young man, who hidden in a corner was detected by the princess and she at once went there with him, and unhesitatingly took him to the wonder of those present as a match. Then she put the garland round the neck of the chosen. The Emperor of China, who himself gently humiliated, and the guests were exasperated at this evening's absurdities.

But according to the laws that govern the swarthy realm the election was made and there was no means of getting out of it. The Emperor of China was forced to give his consent to the marriage, and calling up the outman told him to bring the bridegroom with proper gifts, and provisions on the next day. Knowing that the outman was too poor to defray the expenses of such a marriage and to arrange everything for the same he appointed his prime minister and his treasurer to manage it all.

The outman returned home carrying on his shoulders the bridegroom elect, and announced the happy news to his wife. Then he set about making hasty preparations for the coming marriage but Kiao Kiao's paterfamilias presented



It is a *Saia* in a *saia* in the *saia* of the *saia*.

him from doing anything out of the way. He said — Dear father, why should we trouble ourselves with these hasty preparations? they are perfectly useless. Do not stir at all. The old man wondered very much at this strange request but nevertheless complied with it. The officers of the king who came to manage everything were also driven away by the proud Raja Vijayam. When it was night, Vijayam took his adoptive father to carry him over more to the private garden of the princess. The old man reluctantly did as asked.

When Vijayam was put on the edge of the tank he dismissed the old man saying — Father go away now and come to take me before dawn. The old man went out of the garden, but his curiosity being aroused, he returned to it by another passage and hid himself in a corner to witness the doings of his protégé.

Raja Vijayam after finishing his autumnal song sang out the *Upasaka ragam*, and no sooner did the old man hear it than he stood rooted to the spot in ecstasy. Again as the strange and weird notes floated far and wide in the waves of air, the lamps burst forth into light, and again the princess awoke and saw the mysterious phenomenon. But this time she did not remain still, so changing her shape into that of a heavenly character (*Apsara*) she flew on golden wings of magic out of her palace and went to the garden whence the music proceeded. She saw there Raja Vijayam as she had expected, but the Raja did not recognise her in her new shape. Then the seeming *Apsara* coming up to Vijayam, saluted him and said — O great Raja I have been pleased with your song and ask any boon. The Raja

humily said: "O thou Dweller of the heavenly mansions of Indra, make perfect my mutilated limbs." As soon as the ageing Apsara heard this request of the Kā, she vanished and returned immediately with the cut-off pieces. Then she knelt then to the Kā, and behold the Kā was whole again. The Apsara then vanished and returned to her palace.

Then the Kā, having his four tiers and all, they appeared in all their glory and might. "Hast thou, O my Lord, Your Majesty," said the guardian spirits, "been able to win release?" Then the Kā said: "I would like to know what I have won after long years of austerities and tapas, ye have always served me faithfully and diligently. Now hasten the period of your emancipation, for soon shall ye be released from human bondage. But be not ungateful to the man who gave you intelligence when you were spirit agent, who gave you consciousness when you were quivering wanderers of the air without a motive and an object. Now hasten ye to the four quarters of the globe, and bring together here all my army, let tents be pitched for miles around the city, let horses and elephants in thousands be equipped and in gold and silver trappings be ready at my command, let the hut in which I am living be changed into a royal abode, containing treasures full of precious jewels and gold, and servants in gorgeous array. In short, let everything be fitting Viṣṇu, the Emperor of India, and all this before noon." The guardian spirits with low salutation indicative of unquestioning obedience soon melted into the air.

The poor old man, who had witnessed all these strange things from his hiding place, now came forward trembling

and prostrated himself before the Raja saying — Forgive me, O mighty monarch! The Raja at once raised him from the ground and addressing him kindly said — Father, think of me always as your son. I can never repay the kindness which you showed me when I was in adversity. Hereafter you will always be a father to me and share with me command and the kingdom. But let us now hasten home as the dawn is already appearing in the East.

Then quickly going out of the garden they returned home. The old man was astonished to find that what he had left a but only a few hours ago was an imperial palace now and his shrew dressed like a queen, came out to receive them. Wonderful was the change which good fortune and the knowledge of the august position of their protegee had wrought in her temper. While she was all curses and scoldings before she was now all bows and adulation.

In the meantime, the sun had arisen and the obedient spirits had fulfilled their commands. The news soon reached the Emperor of China that a mighty army had surrounded the city during the night. To whom they belonged and with what object they had come was still a mystery. The Emperor at once hastened out of his palace bareheaded, having tied with a straw in his mouth in token of subjugation and with the object of propitiating the new invader. The Raja came out to receive his father-in-law and soon dispelled the alarm of the monarch. Who can describe the happiness of the Emperor when he found that the seeming doubt whom his daughter had selected was the glorious Raja Vikram? When the news spread throughout the city

all the Ranas and chiefs who had the day before gone away in great disgust and had planned to kill the deodhad now returned with great humility and threw themselves at the feet of their successful rival, the great Varam.

The marriage ceremony was performed with great pomp and *elal*, and in the evening a great performance of dancing was given to the assembled Ranas and chiefs in the large pavilion erected by the Varam. The Raja and the princess sat on a raised dais, and the others were seated below. While the dance was going on, the news was brought that a band of jugglers, who could perform wonderful feats of magic, were waiting outside to show their talents before that noble assembly. The Raja ordered them to be brought in, and as soon as they entered, then the Rajah at once recognised in the headman of the group the Vaghishamta enemy, and the dais started to waver. The Raja at once turned pale and the Princess knowing out the cause murmured: "I fear nothing we have their own magic against us, then attack them."

The jugglers being ordered to proceed with their play began it with the performance called the raising of the dead. The ex-minister brought out from a chest the preserved body of his son and stretching it on the ground sat on its chest. The Vagh turned fire all round and sat in its midst. Then the other jugglers began to beat drums and tambourines and the corpse and the ex-minister rose into the air and soon vanished out of sight. Now there was heard high up in the air the clashing arms and the noise of a fight. Then there fell on the ground now an arm, then a leg, then the trunk and so on till the whole body was complete.

Then the ex-minister came down and said: 'Raja and here here I saw the mutilated body of the prince. I will now make it whole and revive it.' He then joined the various parts together and the Jogi gave him some arrows from his quiver and no sooner was it struck on the dead body than it was whole and alive and standing up cried out: 'Father I am hungry give me food.' The ex-minister replied: 'He is a tiger and eat our enemies pointing towards Vikram.'

At once the reconstructed corpse was changed into a tiger and sprang towards the King. But the Princess waved her hand and the tiger charged back with a tremendous roar and struck a stone designed to kill and burst on with rage and before the Jogi could intervene the angry beast attacked the ex-minister and tearing him to pieces cast out of the pavilion. The Jogi seeing the fate of his old companion, came out of the forest and was running away when the Princess again waved her hand and he stood transfixed to the spot. Then in a voice of thunder addressing him she said: 'Miscreant sorcerer who hast used the power of the soul to the benefit of all persons I cannot punish thee more than what thy own works have ordained for thee. Wander thou henceforth in the world homeless and penniless like the beasts of the forests and the birds of the air.' Then she waved her hand and the sorcerer went out an idiot devoid of the light of reason as if the lamp of the intellect had been extinguished for ever by that potent motion of her hand. And Vikram returned to his kingdom with his bride to the joy of his subjects and lived happy ever afterwards.

THE STORY OF PRINCE MAHRU B

There was in ancient times a very powerful king of Persia called Ma-such-kam, the conqueror of the universe. He was blessed with everything which a man could desire, and had vast treasure and large armies. His subjects were happy and contented with his just and good administration. A prince was born at such many noble times. But unfortunately he had no son to inherit his enormous riches and extensive dominions. One day the king assembled all the astrologers of his realm and asked them to tell him on what auspicious day he was impregnated, and when a born prince would be great and powerful king. The astrologers made him calculations and replied: "We have found born at midnight on Sunday last will be very fortunate and happy and will be crowned with every royal virtue. So if Your Majesty is desirous of acquiring an heir, accept the child born on that day and that exact hour."

The king hearing that, to his prime minister, said out in wonder how a son who bore at the time mentioned. Messengers searched in every kingdom, and brought the news that no male child was born at that particular time, except that there was a butcher's helper on foot, to a man. The king, seeing the butcher, asked him to give him his son. The butcher, who was a poor man, gave proper answer: "Your Majesty is the lord of our lives and limbs. You have to command and we obey." The generous monarch repaid his friend. I do not ask as a king but as a

private interest. "Do you agree to part with your son out of perfect free will and good nature?" For I will not otherwise accept the gift. The father said, "Since I offer you a son with the most perfect good will and with a happy disposition. It is my great good fortune that my son should be accepted in such a royal family. The price was then brought and the wedding and adoption were given through."

When the father's son, now called Prince Gama, grew up, the king appointed a wise and learned teacher by whose great advice were taken his decisions. When he attained majority, the king made him viceroy of one of the richest provinces of his empire. Here when in power the Prince displayed all the evil propensities of his education. For though born under a good sign and brought up under good teachers, the corrupting influence of a teacher was well ingrained in a sinful mind; so he showed in full force the tyranny over his subjects and spread terror throughout the country by his cruelties. He wrote of his misgovernment and cruelties of the persons ruined by his tyranny or disgraced by his demerits daily, reaching the old king, but he did not, out of a good nature, give much credence to them.

In the meantime, the queen who was supposed to be barren exhibited signs of maternity, and great was the rejoicing of the king at this discovery. He had despaired of having a successor, but was most pleasantly disappointed. He at once despatched messengers to Prince Gama with the following news:—Know thy son, thy old soon hope to have an addition to our family. Your mother,

the Queen in every one and the wife began to weep and said that a son will be born to me. To-day I have seen a star and you will get a brother. As soon as Prince Samsat got the news he came to his mother. Now I see a star in the sky on the horizon. When a prince is the son of a king, who will care for a butcher's son though I am his mother? Surely my life would begin with the rise of my brother. Oh it is impossible to be such a victim as I am. I now know why. Had I remained the son of a butcher I should have been contented with my lot, but having tasted the fruits of power and royalty it would be very painful to lay them aside. I must go to the city of my mother's father and see whether I cannot retain my power. Thus saying, the Prince riding on a swift horse went in a haste towards the capital. He reached the palace of the king when it was about midnight and getting admission for everlastingly knew him and nobly appeared in the evil purpose which had brought him in such an unfortunate manner. He at once repaired to the apartment of the king. He found him asleep and with one blow of his sharp sword cut off his head. He then went with the bloody sword in search of the Queen but she had heard of the arrival of the Prince and had disappeared by a secret door out of the palace with some of his attendants. They carried her on swift horses during the night far away from the capital. They at last reached a forest where the Queen addressed them saying — "So now my faithful adherents! and let me remain in this dreary place. If I die of starvation or be killed by some wild animal I shall have, at least, the consolation that I am not murdered by the butcher's son. Leave

Plate XXI



1. The following information was obtained from the records of the Bureau of the Census, Washington, D.C., for the year 1960:

[illegible]

and the nurse she gave birth to a son whose beauty shone like the white flower and the news spread throughout the empire that the emperor's son had given birth to an angel. The Queen called him by the name of Mahimabhadra (the all-victorious one). When Prince Mahimabhadra grew up, he was sent to the village school where he read with other boys some of the Japanese taste of culture. There he soon surpassed his classmates in learning and became a scholar. When the sons of the king took a survey

in playing with bat and ball the Prince exposed his royal blood by saying at once, "He made a true bow and rode away and would shoot the mark every day." Though nobody thought him the best he soon became a very good archer and could hit the mark from a long distance.

Once the summer the Emperor of Persia gave him a great tournament in which all the great warriors of the kingdom were said to attend. There were four prizes for the successful archer. First a horse, then a hundred mihars, second, a suit of steel, and third the reward with which the winner might select, from any horse from the royal stable and knight's suit, armour and arms, weapons, &c. from the armoury. The news of the great tournament reached even the secluded village and Prince Abul hearing of it set out for the city without informing his mother. The poor Queen thought that her son must have gone to school, but the Prince instead of going there had started for the town. Night came and still the Prince did not return, men were sent out, directed to search for him, but to no purpose. The Queen sat disconsolate and weeping and would not take any food or drink, till her Mabbub should return.

The Prince, on the other hand in company with other archers reached the city and lodged with them in a serai (inn). He soon made friends with them all and asked them to permit him also to try at the mark in the coming tournament. His gentle appearance and amiable temper prepossessed the archers in his favour and they gladly enlisted his name among the members of the company.

The next day was fixed for the tournament, and the armies and the people went to the palace and to the city. There was a large concourse of spectators, and in a rich and splendid pavilion and on a gorgeous throne sat the usurper to witness the performance. At a signal from him the archers entered the lists and one after another shot at the mark. Some came very near to it, others nearer, but none pierced the exact centre. Prince Mahmud who was the youngest of all the lot, now shot his arrow last and it pierced the very centre of the mark. At once there rose deafening cheers and applause and the whole assembly praised the work of that little young boy.

The king gave him a purse of gold containing five hundred *mohars* and ordered his vizier to take him to the royal wardrobe, armoury and stable to select the various articles. The vizier conducted him to the wardrobe and the Prince without any hesitation selected the most beautiful suit of dress which was worn by his father the late king. And let no one wonder at it, for he was guided in this matter by his vizier's instructions. Accompanied in the dress of his father he went to the armoury and selected the most very weapons which the late king used when going out on campaign or war, and then entering the stable rode on the very horse which was the favourite of his father. Thus equipped he came before the assembly, and the whole people with one voice and as if involuntarily cried out—*Allah* on his aid and let him come to life. So exact was the resemblance between the Prince and his father, that the people mistook him for the late sovereign. The acclamation of the people

does not tell the manner in which he was mortally injured and yelling out to his mother and asking her to avenge his death by avenging him. The servants who were near there, and raised a great cry when they saw that they were not at all known, took by the arm the man who was crying Mahabharata, and took him out of the place.

When the Prince came into the city he asked all the men whom he saw, where the man was who had been shot in the battle with his sister towards the evening. He remained there a full fortnight, and found no one sitting at the door weeping and crying. Mahabharata, Mahabharata. As soon as she saw him, she went to him and asked him to laugh and then wept again sorely. Then the Prince, among a crowd of his horse-keepers, said to her, What is the meaning of your behaviour? Why do I see you laugh and weep, as with the breath of the Ganges, and when I go by I find you crying and weeping, as if you were crying for the wrongs which befallen you? I want to know the cause of the change of fortune which has brought us to this pass. Now you know the secret of my death and the reason of my weeping and laughing.

The Prince hearing this, told with deep emotion.

Mother, I had some faint guessings of this since I had seen to the tournament and the scene explained that I was not like the late King. But your account has confirmed my doubt. Mother, we must not stay a second more in this country. Not that I am afraid of anything from the cruelty of the murderer of my father, but I swear not to eat or drink the food or water of this land, so long as I do not wreak vengeance on the accursed head of the

usurper. The very air of the country is poison so long as I do not breathe it as a king and a senger of the wrongs of my sire. Mother, arise, let us go!

When the *semitalar* heard of the determination of the Prince, he was sorely afflicted and entreated him with tears and ~~was~~ to change his mind. But Mahbub was firm as a rock and would not be prevailed upon though he too was equally grieved to part from the honest *semitalar* and his family. However, bidding them a hasty adieu, the Prince and the Queen went, their way, trusting to Providence to guide them out of the ~~kingdom~~.

They travelled on and on without food or rest, till they had left behind the king — not the usurper. Afflicted with many days' hunger and thirst and at foot from their long journey they now began to search for a ~~dwelling~~ place where to beg some bread and water and rest their weary limbs. But the outlook was very gloomy for the place where they had come was a mountainous district that showed no signs of human habitation far or near. However, after much search they saw a humble hut at the foot of the hill. They dragged themselves exhausted and almost senseless into the house of ~~travail~~ and saw no one lying on a tattered and worn-out mattress. The house too hardly brought the *lajur* to give them some to eat and drink as they were dying of hunger. The old man, owing to a cough and — Young man, there is a bit of bread in that bowl take it out and eat — both. The Prince going to the place house there a small ~~slice~~ of food and ~~meat~~ bread not enough to make one mouthful. Then taking it to his mother and presenting the same to her he

said: "Matter not this and support your strength. It is not sufficient for us both, but you stand in greater need of sustenance than my young and vigorous frame. Eat it, brother. But the Queen would not take it saying: 'Son I am — and have enjoyed the pleasures and suffered the pains of it a transient life. I am prepared to meet with Let me die as I wish make no journey. But beg thou an end of the great work.' The Prince paid no heed to it and sat it away, in musing the bread in her. She refusing and he musing, they squabbled on for a long time. The *lady* seeing this observed: "Travelers why do you fight for nothing? You both eat this rice and you will not be able to finish it. Then another and more of the bread. In a moment you consumed the same as before and I was not wrong, even for an hour. They were fully satisfied and the bread was the same as before. Never had they found anything so delicious as this crusty and crumbly piece of bread. Then the *lady* pointing to another niche said: "There is the water. The Prince approaching it saw a small cask then a cask of water. The contents of the cask were not sufficient even for a single person and there was a termination between them as to who should drink and again the *lady* said: "Chalice of the end I drink you both in the name of the great Anah. And they both drank out of the vessel and were fully satisfied and yet the water in it was not diminished by a drop. Then the *lady* asked them: "Whence are you coming and whither will you go? You cannot go beyond this mountain for on the other side of it is a tempestuous and lath-raken sea. No ships have ever ventured to pass its turbulent waters. Return home

But the Prince replied, "I fully know we have vowed not to return to the land of our birth. The anguish of mind of your pure heart has already reversed the reflection of our sad history on it. We need not say who we are. Help is now in our journey, O holy saint, but nothing is impossible for the divine austerities of your prayers." The *fakir* replied: "True O traveller, prayers are accepted by Allah when they rise from pure hearts. What can a sinful creature like me do? However in my travels I have discovered some of the properties of natural objects. I will see whether I can help you."

Then telling them to remain in the masjid and await his return the *fakir* went out into an adjacent forest. After a short time he returned with two pieces of wood, treasured from the branches of some trees, precious to those parts. With one piece he made a short stick about a cubit in length and with the other a torch. Then addressing them he said: "Here are the things that will carry you across the dangerous forests and vast seas. This torch when lighted will frighten away all fierce animals of the wood or the desert. And it is not a cubit long as you see. Whenever you put it in the sea the water of that place however deep will not become higher than a cubit, never rise higher than the top of this stick. The waters above or beside or around you may be the narrows of Lethian deep, but within a radius of fourteen yards from the place where you will hold this stick, the water will never rise higher than a cubit. Then lighting the torch the *fakir* showed them the way over the mountains and conducted them to the sea. There he bade them adieu and returned to his cottage.

The Prince taking the mud in his hand, poured it into the water and placed the mud over the surface of the sea. At once the water became calm for a space of time, and the sea, and all of the uniform depth of a fathom, lay flat as a mirror, even the sea was so transparent and so tranquil. The Prince entered the sea, and he walked and waded through that sea, the water never rising higher than the knees. This was a new thing, and he saw that the sea-bottom, such as coral, pearls, and shells, and trees, — impossible were the delight and admiration of the Prince at seeing such a new thing, and when he saw the animal nature about came within the range of his sight, he was so surprised, and so happy, that he was then and there giving up that would have been his throne, and about to be. The day went on admiring the wonders of the deep and seeing the wonders of the air-gods. When they had reached near the middle of the sea, the Prince saw a current of water flowing from a certain direction and carrying in to flow immense piles of coral of the purest and brightest water. Mithra, who had never seen coral, cried out in amazement and he said, — Mother, behold how beautiful are these jewels, — what a glorious red coral they are. O mother, let me pick up a few of them to play with. The mother, who knew the value of these precious stones the least, which would fetch a lot of ruyas or gold, was afraid to touch them. She feared that so many valuable and extraordinary rubies or such strange pearls had no good. It must be some temptation of Satan to cause their ruin. So she strongly dissuaded him saying, — Why child, you are the lustful and precious stones or pearls, your love has



g 11 and put them all before the Queen. Her astute minister might well have imagined this dealer, who took a woman's gold and knowing that he might easily outbake them by unlawful means, was out in great haste.

Sooner would you get something good and sweet than I gave you any but a copper coin, so if you have done anything wrong go at once and rest content with a penny to the pawn we agreed for your recovery of evil. Mahabub then taking on his knees in profound pardon this merchant saying: "Yes mother I have done wrong but not what you fear. It is not against any inhabitant of this country but against you, most dear and kind mother. In consequence to your commands I picked up one of the red pebbles which we saw in the margin of the sea and took this in exchange of that. At first the Queen angry with the Prince for this, but then finding that he had been deceived by the sweetmeat-seller she went to his shop accompanied by the Prince. Finding him in the shop the Queen said: "Brother if my son was blind were you also blind? If he was ignorant of the value of the precious stone, did not you know that it was a *naulakha* a ruby worth nine lacs of rupees? How could you deceive a simple boy like this?"

The sweetmeat-seller finding that he had done wrong in thus taking advantage of the ignorance of the boy and being ashamed of his conduct for to give him his due he was on the whole the most honest of all the shopkeepers, now implored mercy of the Queen saying:—Mother forgive me my oversight. Look at these coffers and iron chests, you see them full of good *modars*. Take them all away

they will be about seven or eight lacs and let me retain the ruby.' The Queen seeing that it was not a bad offer consented to the bargain, took the money and went back to the serai.

Here the sweetmeat-seller sold the ruby to the rani at a large profit and the latter in his turn sold it to the king at a large profit. The king taking the ruby went into the inner apartment and gave it to his only and beloved daughter *San'rukh*. She wore it round her neck and with great elation it up into ordered a carriage to be made ready and went out to her garden to enjoy the scene and her haughty princess in leisure. She paced here and there with great joy and after a long ramble sat down in a mango grove. In the top of a tree there were sitting a pair of birds, a parrot and a myna. The myna said to the parrot, 'I would like to relate some interesting story to beguile our time.

The parrot replied, 'Already I am expecting to amuse you, for I have some hard truths to utter.' He more I shall not be angry with you,' answered the lady bird. 'Go on with your story.' 'Oh lady, strange are the freaks, the whims of your sex. Once there was a princess very beautiful and good natured. Her father one day presented her with a ruby of the cut and kind. The princess who had never possessed such a precious stone was filled with pride and vanity. She wore it and went about showing it to every person. But the vain princess did not know that it was not suit her that a single ruby was not as good as many; that to wear it one required a dress befitting it for without much accompaniments it appeared that she was not the rightful owner of the gem. But however the foolish

princess wearing it paraded it among all and never knew her error.

The princess heard all this talk of the birds, and understanding that it was addressed to her, hastened at once to watch the palace rushing to her room, threw aside the ruby and covered her face, refused to eat or drink, but wept all the time. The king hearing of the sudden grief of his daughter, went to her and entreated her much, saying: "What a sin you are committing that you are lying down and do not eat and drink! Has anybody said anything to you or has anybody looked at you with improper eyes? Are you angry with anybody? Has anyone offended you?" To know what was the cause of your sorrow." The princess after much entreaty replied with a heavy sigh: "No other person has offended me or cast an improper look on me. I am the most miserable princess on earth. Why do you give me this ruby, that has brought down on me the rebuke even of the birds of the air? It does not suitly befit me. To be worthy to wear it I must have a dress befitting it and a dozen more such gems. Let me know what kind of dress they wear who have got such stones. Let me such stones and dresses." The king promising to fulfil her desire went out.

At once he sent for the vaiz and asked him whence he had procured the ruby. The vaiz pointed out the shopkeeper who was asked to find out the travellers from whom he had got the ruby, within twenty-four hours or it would not be well for him. The poor sweetmeat-seller went with a throbbing heart to the *meas*, but found no trace of the mother and son there, then he searched the whole city, and



when he had recovered he went out and began to search in the suburbs. At last cast down with despair he was returning miserably homewards when he remembered that he had omitted to enquire at a certain new palace which was said to have been built by some unknown merchant in a very pleasant and romantic spot outside the town and on the sea-coast. He at once ran towards the palace and as he was about to ask the door-keeper to show him such a grand building belonged whom and he should at the Prince Mahbub's service, a crowd of about thirty men followed by a company of rangers and a dog rushed out to hunt. The shop-keeper who had seen him in another and worse plight was struck dumb at a truly gruesome and splendid sight. He with a deep bow addressed the Prince. "My Lord His Majesty the King has enquired of your name." The Prince at once in most haughty replied, "Go and tell your King, I am not his servant nor his subject but I obeyed only his summons. If he has got any business with me, I am always to be found at home. He can see me here."

The shop-keeper returned to the king and informed him that at the order of the ruler was not coming but had asked His Majesty to go there. The king though annoyed at this message however thought it expedient to go himself to Prince Mahbub. For the Province of *Perma* was breaking her belt for more riches and a dress exhibiting such jewels and it was no time for anger. The king therefore himself went to the Prince of *Perma* and was received with great honour by the latter. They were not slow to reach their end and the King of India now learned that the

host also belonged to a royal family. The King of India after the usual salutation and greeting, sent his message thus:—“Prince, I have come to trouble you for some more such rubies as you sold once to a shop-keeper. Have you got any more?”

“Thousands,” was the ready answer—“how many hundreds does Your Majesty require?”

The King was aghast at this reply. All the wealth of his kingdom, and a most wealthy empire it was, could hardly purchase ten such stones, and here was a young man in exile from his own kingdom, possessed of thousands of such costly rubies. Surely he must have got hold of the hidden treasures of Jaran, thought the King, for never had he heard of any king or emperor possessed of so much riches. So with great humility, the King replied—“Prince, I have neither the inclination nor the means to buy so many. I want only half a dozen such stones, as well as a suit of dress worn by those who adorn themselves with them.”

The Prince replied—“Your Majesty shall have these rubies as well as the dress on the fourth day from this. I must pay a visit to my treasury. Rest assured that you will get them on that day.” The King returned full of wonder and amazement at the interview, and anxious to know the hidden sources of such riches.

Here Mahabou taking leave of the Queen, and telling all his attendants that he was going on a private business from which he would return within four days, started alone on his journey, taking of course, with him the magic rod and t'rib. On a lonely part of the sea-coast where no one

could move or turn. Being told the truth he asked what the man
 carrying the light was doing in the water. He was
 looking for the light. The man said that the light was
 the light of the sun. He was a creature of the sun. He
 walked through the sea without getting wet. He was a
 man, a woman, a child, but he was not a man, a woman, or
 a child. He was a creature of the sun. He was a creature
 of the sun and he was the current that carried the
 rain. He was going to pick up some water. He was
 thought occurred to him. What are these rains?
 eager to investigate and clear up the mystery, the Prince
 began to trace the current to its source. The light he
 went the more women did for me and found that the
 stream was becoming narrower and narrower though he
 could not measure its depth. The light he went
 where at the end of the stream it was a small stream.
 and now the current which was a mile in breadth had
 dwindled down to a small stream a few yards broad.
 But there was still a small stream a few yards broad.
 But there was still a small stream a few yards broad.
 with an irregular and long stream. The Prince
 of these waters. Never has the Prince seen such sights in
 his life. It appeared as if thousands of millions of stars
 were floating on the waters and spreading a delicious
 fragrance. Exhausted with the toilsome work, Mahab
 walked through the stream and at last found that it had
 its origin in a whirlpool, the waters of which were foam-
 ing, boiling and bubbling and were swirling round and
 round with tremendous velocity and making a deafening
 noise as if thousands of water-giants were struggling
 underneath and were fighting for dominion over the deep.

that of this world, and there rose in a moment many vast and high mountains whose waters were clear and of the purest white and made a strong contrast with the black and boiling waters of the upper regions, and which it seemed as if were taken with iron and created a strong sweet smell and appeared as if some huge mountainous creature was sporting in with them, as boys which attend it is to such a height. At every gust thousands of raindrops were thrown upon the spot, which after doing so, fell a while into the current, beneath the huge waves, then inquired what ails you and gave me some consolation and gave his courage wavered not one minute, and his lot in this was as the other man in the sky, all doubts being swept into the raging sea.

Down and down he went through the hole, the waters parting above and below him and heaping perfectly calm and tranquil. For many minutes he went through the chambers of the water-pool, till at last he met to meet the solid ground. He saw before him a huge gateway of massive iron on the northern side of the cave and a stream of water flowing out of a drain beneath it, carrying odours and various perfume along with it. Mahesh seeing that the entrance was closed, entered through the hole of the drain, which was sufficiently large for the passage of a human body into the interior.

No sooner had he effected his entrance than he found himself in a strange and wonderful region. He looked back for the gate, but found no traces of it anywhere. He was in a garden of wonderful trees and flowers, and saw before him a large palace. He entered the house and saw beautiful

room and he tastefully and elegantly decorated but silent and alone. He passed from the room to another following the glimmer of the moon and the warmth of the glow of such a lamp. As yet he sought a room which was suited to his wishes and returned another and from the roof of which might see a chance to see a young woman pass from the room. The twelve candles were all lit and a mass of water almost as high as the land. Large drops of water fell from the ceiling into the room and as every drop hit the water splashed from a tremendous height and let out a great curve into the air beneath. And all every day the rain a beautiful rain fell from out of the room. The Prince stood long looking at the wonderful scene of the transformation of the blood into rain. How long he remained in that room cannot be said but at length he was overtaken by the sound of some approaching footsteps and some faint persons. The Prince having the great feeling of a common sense of common sense was of course in that magnificent high chamber.

Matho now in his place of confinement twelve *Peris* of the most elegant shape enter the room. One of them took down the head another brought from a hidden room the body. They joined the two parts of the body on a golden bed and moving the head to the trunk the twelve *Peris* took up the twelve burning candles and began to move round and round the bed in mystic circles, singing a sweet list and song all the while. By degrees the two elements joined the two bodies more and more until the whole became one great fire and the twelve candles began to burn.

But saw a creek of light to pierce the bed. Now the Prince saw that round the creek in which the *Peris* were moving, there was flowing a small circle of water, and such a sweet and overpowering sweet smell that the Prince became mad at heart. The perfume which he had smelt of in his son was nothing in comparison with the perfume that came from within this circle of water emitted. Then the Prince awoke and the Prince saw that the *Peris* were actually weeping, owing to the exertions of the lance and the ring of water was formed by the solidification of these children of the air. This ring of water also joined the stream into which the water of the basin fell, and it was led out of this mysterious and precious stream and down one mountain side the produce of human blood, the other the excretion of *Peris*.

The *Peris* then stooped over the bed, and every one kissed the face of the newborn man and cried out in deep wails — How long, O Lord how long! Nights and days, nights and days for the last fourteen years, have we waited and waited. O when will the sign of hope arise on the darkness of our despair. Arise, O King arise, how long will you remain in this deathlike trance? Thus they moaned and lamented, but in vain.

Suddenly there arose sounds of sweet and joyous music, and the Prince and the *Peris* were all startled at this strange interruption. The music pealed higher and higher and the *Peris* recognising the voices of the heavenly choristers trembled with joy, hope and suspense, while the Prince stood enchanted by the ravishing strains that led on his ears. Then the floor of the room began to open and out there

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of rose the venerable form of the *faqir* whom the Prince had met in the *Majmal* by the mountains in the kingdom of Persia. He was now clad in garments of light. The *Peris* all prostrated themselves before him, crying—*Khwayah Khayr Khwayah Khayr* in the hour come.

The *Khwayah Khayr* for such in fact was the meaning *faqir* and in a deep voice—Yes, the time is come and no more shall ye weep. Then turning to the corner where *Shahinshah* lay concealed he said—*Prince come out*. The Prince instantly emerged out of his place of concealment and cast about himself at the feet of the great and immortal saint *Khwayah Khayr*.

The holy and all-knowing man then said as follows—

Prince—*you see where you the corpse of your father*. As soon as he was murdered by *Quasab* the *Peris* brought his remains to this subterranean passage, the cemetery of the kings of Persia. Know that your ancestors belonged to a race of beings called the *Maj* and commanded the *Peris* and the *genies* by their wisdom. No son of theirs ever did let his remains were buried in this place by the faithful ones that inhabit the fire and the air. But the body of your royal sire was not buried since no one had perceived the funerals rites. Now that destiny has brought you here perform the usual ceremonies to lay at rest his covering shroud.

The Prince hearing this sorrowful speech shed bitter tears, and approaching the dead body prayed fervently—*Aliah for the soul of the murdered King*. But as soon as he had done praying and laid to rest the body of his father behold the tomb burst forth another peak of mass from

invisible sources, and to his extreme joy and wonder, the head was joined to the body, and the King of Persia sat up restored to life on the bed by the touch of his son. Oh, who can now describe the happiness of the *Peris*? Khawjah Khizr then introduced the father to the son and there was great rejoicing in the land of the *Peris*. Then the holy saint vanished by the same way he had come, and the genii and the *Peris* transported the King and the Prince to the palace of the latter in the kingdom of India. The meeting between the King of Persia and his Queen was full of tears and tenderness and might better be imagined than described.

Here when four days were over, the King of India again came to the palace of Mahhub for the rubies. What was his fear and astonishment when he saw that large strange-looking creatures with horns on their heads guarded the gate, and it was with great difficulty that he got admission. He was conducted to the Durbar room where the Prince and the King Mansur-Alim were seated, and as soon as Mahhub saw him he greeted him with great cordiality, and said:—"Your Majesty, I have not forgotten my promise. Allow me to thank you for the happy result which resulted from your commands. As for the rubies, you will get as many as you require." He then ordered a servant in attendance to bring a cup of water, and then taking a sharp needle pierced his finger, and let fall ten or twelve drops of blood into the water and they all sparkled forth as rubies. The King of India was bewildered at this, but the Prince quickly replied:—"Let it be known to Your Majesty that every drop of blood that flows in the veins of the princes and kings of Persia is more



The usurper's blood changing into toads,

precious than hundreds of rubies and every tear which they shed more costly than thousands of pearls. I learned this secret from my father, the King." The King of India as soon as he knew that he was in the presence of the powerful King of Persia threw himself on his knees and acknowledged himself his vassal.

The rest of the story is very soon told. The princess of India got the rubies and the fairy dress, and the parrot and the *myna* praised her this time and advised her to marry the Prince who had taken so much trouble to satisfy her whims. As this advice was agreeable to her inclinations and to the policy of the great kings, nothing stood in the way of their connection. A large army was soon fitted out by the King of India, and another by the *Peris* and the *genii* and they proceeded towards Persia. The usurper Qassab, whose tyranny had alienated all hearts, as soon as he heard of the approach of the invading armies, rallied some mercenary followers and was killed after an ineffectual resistance. His head and body were carried by the *Peris* to the Subterranean Hall, the cemetery of the kings of Persia, and hung up in the same place where the former corpse was suspended. Every drop of blood which fell from the head of the usurper became a deadly ugly toad and floated into the sea scattering poison and putrid odour many a mile around.

